THE CANADIAN JEWISH REVIEW

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Was A Founder Bnai Zion

Jacob Ish-Kishor, vice-president and controller of the Eastern Life Insurance Company, 386 Fourth Avenue, and a leader in the Zionist movement, died in his home at 30 Tehama Street, Brooklyn, N.Y., after an illness of several months. His age was 71.

Mr. Ish-Kishor, born in Suwalk, Russia, went to England when the first wave of pogroms broke out in the early Nineties. He was attracted to Zionism while engaged in the printing trade in England. He became one of the organizers of the British section of the Chovevei Zion (Lovers of Zion) Society, which antedated Dr. Theodore Herzl's political Zionist movement.

After coming to the United States in 1904, he was a Hebrew teacher in Scranton, Pa., and New York. In 1927 he was one of the founders of the Eastern Life Insurance Company. He also was secretary and a member of the board of the Life Insurance Guarantee Corporation of New York, and a trustee of the Judea Industrial Corporation.

Mr. Ish-Kishor was closely identified with the development of Zionism in the U.S. and was said to be one of the first to realize the need for an organization that would combine Zionist ideals with fraternal and insurance benefits for Jewish immigrants. This belief led him to be one of the prime movers forty years ago in the formation of Bnai Zion, fraternal Zionist group.

He was secretary of the American Red Mogen Dovid for Palestine, Inc., and had served for a time as a member of the executive committee of the Zionist Organiza-

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H.I.A.S. To Move DP To South America, Australia

The Hebrew Immigrant Aid Society, major global migration agency, has allocated an extra $750,000 to move displaced persons to South America, Australia and other areas.

The new allocation was made, according to Samuel A. Telsey, president, because the flow of DP emigration from Germany, Austria and Italy has slowed down because of delay in putting the Displaced Persons Act of 1948 into effect.

To keep the stream of emigration flowing out of Germany and other European countries, HIAS chartered extra planes for regular direct flights from Europe to other continents, Mr. Telsey reported.

HIAS also instituted a new project to send DP orphans to Holland where they will be trained in the ceramics trade and in time will be made citizens of the Netherlands.

Isaac L. Asofsky, HIAS executive director, reported that the delay in setting up the Displaced Persons Commission had meant the suspension of issuance of United States visas in Europe since June 30. No persons have moved out of the DP camps since then, he said, and 1,500 in the United States zone of Germany, who have been fully processed by the U.S. Consulates and voluntary agencies, had expected to come to the U.S. in July. They still remain in the camps, he added, with the prospect of waiting many more months before they can reach their goal.

According to a report from the HIAS director in the United States zone in Germany, since the Truman directive was issued on Dec. 22, 1945, to permit the entry of at least 39,000 displaced persons a year, or 96,500 over a two-and-a-half year period, only 7[illegible] displaced persons have been sent to the U.S.

Won Awards For N.Y. Buildings

Emery Roth, seventy-seven, senior partner in Emery Roth & Sons, 18 East Forty-eighth Street, an architectural firm which he founded in 1898, died in New York at Mount Sinai Hospital. He lived at the Hotel Alden, 225 Central Park West.

Mr. Roth designed many of New York City's large apartment buildings, including San Remo, the twin-towered building which overlooks Central Park at West Seventy-fifth Street, and the Normandy, a twenty-story building at 140 Riverside Drive. He also designed the Ritz Tower Hotel, Park Avenue and Fifty-seventh Street; the Hotel Oliver Cromwell, 12 East Seventy-second Street, and the new building of the Hotel St. George, which was completed in 1930 at 51 Clark Street, Brooklyn.

In May, Mr. Roth was awarded the apartment house medal of the New York Chapter of the American Institute of Architects for designing the eighteen-story structure at 300 East Fifty-seventh Street, adjudged the most outstanding apartment building of more than six stories erected in the five boroughs between Oct. 1, 1940, and Oct. 1, 1947.

Earlier, he had received an award from the Brooklyn Chamber of Commerce for an apartment building of his design at 53 Prospect Avenue, Brooklyn, and a certificate of merit from the First Avenue Association for the apartment building at 434 East Fifty-second Street, for which he also drew the plans.

Mr. Roth was left an orphan at the age of thirteen in his native Czechoslovakia, and relatives sent him to the U.S. alone to locate an uncle in Chicago. He was unable to find his uncle so he supported himself by working as an appren-

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Say Film Boycott Hurts Good-Will

Spokesmen of Britain's most representative Jewish organizations vehemently denounced the anti-British boycott by the Sons of Liberty in the United States as "irresponsible," damaging to Anglo-American relations and harmful to the State of Israel itself.

Zionists declared that the boycott, which they termed "ineffectual pinpricking," was imperilling their efforts to obtain British recognition of the Israeli Government. British recognition, they added, was essential to the quick and satisfactory solution of the Palestine problem.

Except for one motion picture producer, all those questioned about the effects of the boycott on British exports said that no noticeable damage had been done, says the New York Times.

Arnold Levy, a member of the Board of Deputies of British Jews and a manufacturer of rubber building brick, asserted that the boycott was "not in the slightest" affecting exports to the United States. The Anglo-Jewish Association had heard no complaints from British Jewish business men. However, the boycott is roundly condemned on political grounds.

"The boycott campaign is serving only to give the average Englishman the impression that New York Jews are seeking to destroy him by threatening his lifeline," the Jewish Chronicle said in an editorial. "This does not make any easier the task of securing the good-will of people to end an iniquitous foreign policy."

The Jewish Chronicle added that "American Jewry is part of the United States and the welfare of the United States cannot be divorced from the welfare of Britain against whom this campaign is being waged."

Mr. Levy, an old acquaintance of [illegible], said:

"These men are Israel's greatest enemies."

A manufacturer who lived for twelve years in Paterson, N. J., and who will visit the United States again soon on business said:

"Israel needs Britain. Britain needs Israel. America and Britain need the Haifa oil refineries."

Sastor Temkin, secretary of the Anglo-Jewish Association, said that methods such as the boycott had often been criticized by the association and were "resented by the great majority of British Jews."

Officials of the Zionist organization pointed out that the boycott was an extension of the activities of organizations directed by Peter H. Bergson who, long since, has been repudiated by the official Zionist movement and is now detained in Palestine on charges arising out of the Altalena incident in which a Palestine dissident group attempted to land illegal arms during the first Israeli-Arab truce.

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In Canada, the Canadian Jewish Review is the only Jewish publication printed in any language reaching the Jewish community which is able to claim membership in the Audit Bureau of Circulations.

Ask For Our Latest A. B. C. Report And Publisher's Statement

Must Get D.P. Out Now, States JDC Director

The morale of Jews in displaced persons camps in Germany is at its highest point since the war, Samuel L. Haber, American Zone director of the Jewish Joint Distribution Committee, said in New York. Hope of being able to go to Palestine, he said, causes the high spirits, which so far have not been dimmed by a "rapidly growing anti-Semitism" among the Germans.

Mr. Haber, an economist, of 326 West Seventy-sixth Street, came home recently for a short vacation. He served as a captain in the 6th Army Corps in World War II and has been in Germany, with headquarters at Munich, for sixteen months working with the Joint Distribution Committee. His report of conditions in Germany was made at a press conference at the offices of the United Jewish Appeal, 165 West Forty-sixth Street. The committee is one of the groups that will benefit from its $250,000,000 fund drive.

The morale of the D. P.'s, Mr. Haber said, sank badly after the war as months dragged on without bringing them release from the camps. The granting of visas to 600 of them recently to permit them to go to Palestine changed the whole picture.

"For the first time in many years," he said, "they see a spot of light on their horizon."

Mr. Haber said it was a matter of "absolute urgency" to get the Jewish D.P.s out of Germany and that he himself would remain there "until the last Jew is moved."

"To them," he said, "Germany represents horrors they can never quite forget. The Germans have learned nothing from the war. [illegible] The recent rapid rise of anti-Semitism is shown by such things as the increasing desecration of Jewish cemeteries, uprooting of vegetable gardens planted by Jews and frequent truncheon swinging by German police."

Mr. Haber pictured the mental health of displaced Jews as "remarkably good" and said that 900 of the 1,000 committee workers were D. P.s. The D. P.s are learn-

(Continued on Page Five)

Swiss Paper Claims News Blackout On Cairo Riots

An account of a week of large-scale rioting in Cairo, Egypt, against Europeans that resulted in death or serious injury to at least 250 Jews at the hands of mobs of Egyptians was published in the newspaper National Zeitung of Basle, Switzerland.

The newspaper said that its account was the first uncensored report of events in the Egyptian capital during late July, and that its correspondent had been the first eyewitness journalist to leave Cairo since the occurrences.

The casualty figures tally closely with those in information received in Israel and reported from there. Some of the events mentioned in the Swiss dispatch, such as explosions at two Jewish-owned department stores, which were officially ascribed to bombing raids, and the murder of Stephen A. Haas, a United States citizen, had been reported from Cairo but only as isolated incidents.

The National Zeitung said that rigid Egyptian censorship had prevented both the local and foreign press from publishing anything about any other murders, according to the New York Times.

It avers that the death of Mr. Haas took place in an Egyptian police station in the presence of his wife, who was prevented forcibly by police from aiding her husband as he bled on the floor where he had been flung by police, or from seeking help from the United States Consul or from doctors. The consul, the report stated, learned of the death only because a Briton happened to be in the neighborhood of the police station and saw part of what had occurred.

According to the Swiss account, the Egyptian police had rescued Mrs. Haas and an Egyptian woman from a threatening mob but had made no effort to save Mr. Haas or an Egyptian man accompanying him.

The report gives the following account of events between Friday, July 16, and Thursday, July 22, in Cairo:

On Friday night an Israeli plane bombed Cairo. On Saturday another raid took place, according to the Egyptian Government. This second raid, the Swiss report alleges, was a complete concoction of the Egyptians, who put up a great barrage of anti-aircraft fire that started several fires.

The Palestine truce was accepted on Sunday, July 18, and during the night of Monday to Tuesday there was a big explosion in one of the main streets, almost destroying two of the largest department stores — both Jewish-owned — and killing a number of persons. Immediately heavy anti-aircraft fire began and the Government put out a statement that a plane had carried out a raid. One French-language paper that did not print anything at all on the incident had an entire edition cancelled, coming out later with the story of the plane's raid.

It was only one week later, after the riots, that censorship permitted the publication of a letter from the director of one of the destroyed stores to the Attorney Gen-

(Continued on Page Five)

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CANADIAN JEWISH REVIEW

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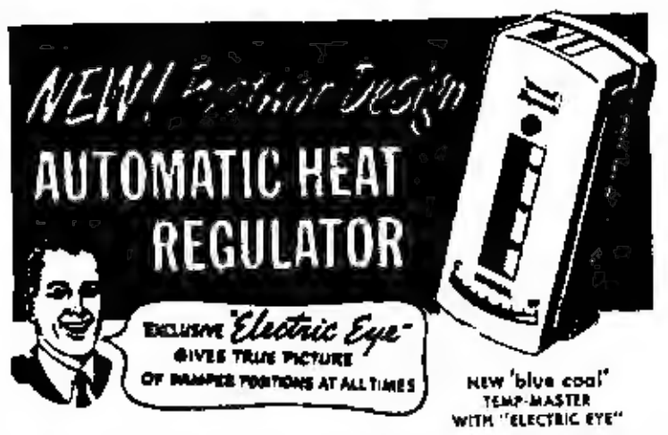
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Finds Names Of Parents On Entry List

An unexpected family reunion took place in New York, bringing together Werner Lilienthal, 30 years old, of 220 West 105th Street, and his parents, Mr. and Mrs. Abraham Lilienthal, formerly of Berlin. The last time they saw each other was more than two years ago when Werner left Germany for the United States.

A few months ago, Werner obtained a job as a clerk with the United Service for New Americans, 15 Park Row, a welfare agency aiding survivors of Nazism to settle in the U.S.

Last week, his employer, Oscar Hirshfield, gave him a stencil containing the names of forty-five persons who had sailed from Bremerhaven, Germany, and ordered him to run off several copies on a hectograph machine. He did so, checked the copies with the original and suddenly exclaimed, "My parents are coming." He had seen the following notation midway down the list: "Lilienthal, Abraham with Frida."

Werner explained that the news was unexpected because he had received a letter that contained no mention of the trip. "I didn't think they were coming at all any more," he said. "Maybe the situation in Berlin got so bad they changed their minds quickly."

He said his parents had been reluctant to come and had wanted to find out how he would make out. "I gave them [illegible] a favorable report, but I also said it wasn't so easy to get adjusted," he related. "It isn't so easy for older persons."

His father, 63, who worked for the city administration in Berlin, and his mother, 54, will receive help in resettlement from the United Service group, which is supported by the United Jewish Appeal.

Social Notes — Montreal

Mr. and Mrs. Lewis Freedlander and sons, Philip and David, 5932 Park Avenue, are spending the season at their home near Ste. Agathe.

Mr. and Mrs. Adolphe Lewis, 982 Pratt Avenue, left to spend a month in Toronto, Ont.; Chicago, Ill.; Los Angeles and San Francisco, Calif.; Seattle, Washington; Victoria and Vancouver, B. C.; and Jasper Park and Edmonton, Alta.

Mr. and Mrs. C. Eisenstat and sons, Brahm and Michael, formerly of 838 Dollard Avenue, have taken up new residence at 5621 Phillips Avenue. Mrs. Eisenstat and Michael have returned from Trout Lake.

Mr. and [illegible] and family, [illegible] are spending the [illegible] at Trout Lake.

Mr. and Mrs. L. Corobow, North Avenue, returned after a two-week motor trip to Atlantic City, N.J., and New York.

Mr. and Mrs. S. Greenfeld and family, Dollard Avenue, are at Trout Lake for the season.

Mr. and Mrs. M. Wasserman, Willowdale Avenue, are at Trout Lake for the summer.

Mr. and Mrs. L. Jason, Rockland Avenue, are spending the season at Trout Lake.

Mr. and Mrs. Shloime Wiseman, Wilder Avenue, are at their cottage at Lac Ouareau.

Mr. and Mrs. Louis Riven, Stuart Avenue, are at Lac Ouareau.

Mr. and Mrs. Max Rothstein and son, Bernard, de Vimy Avenue, returned from a five-week stay at Castle des Monts Hotel, in Ste. Agathe.

Miss Sorel Cohen, McEachran Avenue, spent some time at the Summer School of Fine Arts, at Banff, Alta.

Mr. and Mrs. M. Fix, of New York, brother-in-law and sister of the groom-elect, are the guests of Mr. and Mrs. A. Rosen, Maplewood Avenue, while here for the marriage on August 29, of Miss Shirley Jeannette Goldenberg to Martin Kleinfeld.

Mr. and Mrs. Charles Benjamin, Dollard Avenue, are at Lac Ouareau for the season.

Mr. and Mrs. Ned. Arron, of Halifax, N.S., are on their way home after an extended trip through the United States and Canada. They spent a month with her parents, Mr. and Mrs. M. Brown, Jeanne Mance Stret, at their summer home in Prevost.

Mr. and Mrs. Sidney Schecther, [illegible] bride-elect, are in Montreal for the marriage of Miss Shirley Jeannette Goldenberg, to Martin Kleinfeld, visiting with the bride-elect's parents, Mr. and Mrs. A. Goldenberg, Maplewood Avenue.

Mr. and Mrs. Shea Guttman, Pratt Avenue, are at Trout Lake for the summer.

Mr. and Mrs. Lyon Kleinfeld, uncle and aunt of the groom-elect, and his cousin, Alfred Kleinfeld, all of New York, arrived to be present at the marriage on August 29 of Miss Shirley Jeannette Goldenberg to Martin Kleinfeld, of Montreal.

Mrs. Samuel Markovitz and baby son, Morris Jordan, of Providence, R.I., who have been spending a holiday with her parents, Mr. and Mrs. A. Tepper, 4079 City Hall Avenue, will celebrate the child's first birthday on August 28.

Miss Cecelia Steinman, City Hall Avenue, had as her guest Miss Helen Zaslavsky, of Bronx, N.Y.

Mrs. H. Sofin, Ducharme Avenue, is spending the summer at Ste. Agathe des Monts.

Chaskel Bernstein, of Poland, now aged fifteen, the youngest hero of World War II, who was decorated at the age of twelve by the Russian and Czechoslovakian governments for bravery, arrived with other children in Montreal. He visited Mr. and Mrs. Manuel Katz, 1360 Bernard Avenue West, at their summer home at Lac Chaud, and is now spending a short time at Lakewood Lodge, in St. Donat, with Mr. and Mrs. J. Lewinson, Sherbrooke Street West, prior to his return to Montreal with Mr. Katz.

M. Miller, 617 Rockland Avenue, is spending a holiday at Manor House, in Ste. Agathe.

Mrs. L. Kleinfeld, of Brooklyn, N. Y., is visiting Mr. and Mrs. A. Goldenberg, Maplewood Avenue, for the marriage on August 29, of their daughter, Miss Shirley Jeannette Goldenberg, to Martin Kleinfeld.

Josef Berljawsky, Querbes Avenue, was at Lakewood Lodge, in St. Donat.

Mr. and Mrs. I. Cohen and Mr. and Mrs. M. Cohen, all of New York, are in Montreal for the marriage on August 29 of their cousin, Miss Bernice Gelfand, St. Urbain Street, to Myer Lapedis, Brodeur Avenue.

Mr. and Mrs. Lewis Freedlander, 6932 Park Avenue, had visiting them, at their summer home near Ste. Agathe, their son and daughter-in-law, Mr. and Mrs. Mortimer Freedlander, and son, Michael; and their nieces, Beverley Freedlander and Carol Bleiveis, all of Detroit, Mich.

Miss Betty Sofin, Ducharme Avenue, has returned after a motor trip to New York and Atlantic City, N. J.

Miss Cecelia Steinman, City Hall Avenue, entertained at an evening for Miss Marion Saslove, of Ottawa, Ont., who visited her.

Mr. and Mrs. Ralph J. Berzan and family, Dalou Avenue, returned from their summer home at Lake Wallis, and then left to spend a week at Manitou Lodge, in Ivry.

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Social Notes — Montreal

Mr. and Mrs. Harvey Brazer, of Bethlehem, Pa., are visiting his parents, Mr. and Mrs. Sidney Brazer, Querbes Avenue, after having spent the past eight weeks on their honeymoon, motoring through the Eastern United States and Canada. Mr. Brazer, who received his M. A. in economics from Columbia University, is now studying for his Ph.D. degree, and is on the staff of the department of economics at Lehigh University, in Bethlehem. He received his Bachelor of Commerce degree at McGill University in 1943, and during World War II, was a lieutenant with the Canadian Army, in Canada and Northwest Europe. Mrs. Harvey Brazer completed three years at Antioch College, in Ohio.

Among those who will be present at the marriage on September 5 of Miss Vita Ortenberg, daughter of Dr. and Mrs. S. Ortenberg, 166 Willowdale Avenue, to John Douglas Lehberg, of Montreal, son of Mr. and Mrs. A. S. Lehberg, formerly of Montreal, and now of London, England, will be: Dr. and Mrs. L. M. Baxt and children, Susan and David, brother-in-law, sister, and niece, and nephew of the bride-elect; Mrs. H. E. Baxt and Mr. and Mrs. Robert Drake, of Ottawa, Ont.; Mr. and Mrs. H. Springer, and Martin Brainin, all of New York, cousins of the bride-elect.

Mr. and Mrs. Morris Siblin, Marcil Avenue, are at their summer home at Trout Lake.

Mr. and Mrs. J. N. Frank, Circle Road, are at their cottage at Lac Ouareau.

Mr. and Mrs. David Weiseman, Vendome Avenue, have returned home after spending five weeks in Old Orchard Beach, Maine.

(Society Announcements on Pages Four and Five)

Mr. and Mrs. S. Roll, Decarie Boulevard, have returned from Trout Lake.

Mr. and Mrs. Maurice F. Caplan and family, formerly of 3914 Maplewood Avenue, have taken up residence at 4914 Cumberland Avenue.

Mr. and Mrs. Myer Gameroff and daughter, Phyllis, Grovehill Place, returned after a holiday spent at Hotel Vermont, in Ste. Agathe.

Mr. and Mrs. L. Slatsky, of Roxbury, Mass., are in Montreal, visiting Mr. and Mrs. H. L. Lapedis, Brodeur Avenue, while here for the marriage of Miss Bernice Gelfand, to their nephew, Myer Lapedis.

Mr. and Mrs. S. H. Bernstein and daughter, Tamara, of Washington, D. C., have returned home after visiting their brother-in-law and sister, Mr. and Mrs. Archie Solomon, Duquette Avenue, at their summer home in Little Lake, Magog, for several weeks.

Joseph Cohen, K. C., and Mrs. Cohen, Notre Dame de Grace Avenue, are in Ste. Agathe.

Mr. and Mrs. Max Scheffer, of Joliette, spent a holiday at Lakewood Lodge, in St. Donat.

Mr. and Mrs. I. M. Pascal and children, Douglas and Lois, Decarie Boulevard, spent a month at Old Orchard Beach, Maine.

Mr. and Mrs. Martin Goldsmith and family, Trans Island Avenue, were at Old Orchard Beach, Maine.

Mrs. Norman Olesker and family, Moffat Avenue, are back after a visit in Old Orchard Beach, Maine.

Mrs. I. Simpson, Birnam Avenue, returned from Windsor, Ont., where she visited her cousin, Mr. and Mrs. B. Lee. She also visited relatives in Detroit, Mich., and Toronto, Ont.

Mrs. Adolphe M. Kosman, Dornal Avenue, spent two weeks in Ogunquit, Maine.

Dr. Harry J. Stern, Rabbi, and Mrs. Stern, and younger daughter, Justina, Sherbrooke Street West, toured through the Eastern United States, and the Middle Atlantic Coast.

Mr. and Mrs. David N. Solomon, of Chicago, Ill., are spending two weeks with the former's parents, Mr. and Mrs. Edward Solomon, Arlington Avenue.

Marilyn Dworkin, 4975 Victoria Avenue, returned after a visit with her uncle and aunt, Mr. and Mrs. A. T. Bond, of North Sydney, N.S.

Mr. and Mrs. Lazar Margulies, of London, England, arrived in New York on the Queen Elizabeth and will visit their nephew and niece, Mr. and Mrs. Bernard M. Bloomfield, 3180 St. Sulpice Road.

Mrs. Jack Lach and daughter, Miss Rosalyn Lach, Grosvenor Avenue, returned from New York and Wilkes Barre, Pa.

Miss Shifra Miller, Atwater Avenue, was at the Summer School of Fine Arts, at Banff, Alta.

Mrs. L. Vineberg, Roslyn Avenue, has returned home from Crystal Beach and Niagara Falls, Ont.

Mr. and Mrs. Herbert J. Herschorn, Victoria Avenue, spent two weeks at Old Orchard Beach, Maine.

Mr. and Mrs. Joseph Rothschild, Bishop Street, are back after spending two weeks at Lake Placid, N. Y.

M. Schwartz, Cote des Neiges Road, is at Manor House, in Ste. Agathe.

Mr. and Mrs. Joey Richman, formerly Miss Marlene Schreiber, of Ottawa, Ont., are on their wedding trip, touring through New York, Baltimore, Md.; Washington, D.C.; Philadelphia, Pa.; Virginia, Buffalo, N.Y.; Niagara Falls, and Toronto, Ont. They will take up residence at 3255 Ridgewood Avenue.

Mrs. Jacob Kellert, Westmount Boulevard, will return shortly from Murray Bay.

Mrs. H. Lorsant, 376 Redfern Avenue, is at Manor House, in Ste. Agathe.

Misses Beckie and Hattie Kellert, and Sol. Kellert, Cote des Neiges Road, were at Murray Bay for six weeks.

Miss Ruth Viner, Bishop Street, spent some time at the Summer School of Fine Arts, at Banff, Alta.

Mr. and Mrs. Irwin Kleinfeld, of New York, are visiting Mr. and Mrs. S. S. Berlin, Sherbrooke Street West, uncle and aunt of the bride-elect, while here for the marriage on August 29 of Miss Shirley Jeannette Goldenberg to Mr. Kleinfeld's brother, Martin Kleinfeld.

Mr. and Mrs. Joseph M. Bernstein and daughter, Marlene, Belmont Avenue, will return on September 10 from a tour through the Eastern States.

Mrs. S. S. Rivo and sons, Morton and Elliott, of Buffalo, N. Y., are visiting Mrs. Rivo's mother, Mrs. S. Gold, 5350 Victoria Avenue.

At Lakewood Lodge, in St. Donat, were: Miss Barbara Wiesman, Mrs. David Bloom, Mrs. A. Topaz, Mr. and Mrs. Harold Small, Mr. and Mrs. D. Ponevejsky, Mr. and Mrs. L. Rosenblatt, Hyman Milerst, Moe Sloves, Alex Silver, all of Montreal; Misses Henrietta Weissman, Augusta B. Shapiro, Evelyn Singer; and Eric D. Kasten, all of New York; and Mr. and Mrs. Edward Hershdorfer and family, of Newark, N.J.

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The Germans And The Arab Princess

By Isal Leitner

Her identification papers made out in 1941, are stamped with a big swastika and the words, "Wehrmachtskommando Lemberg." They read: Anna Elfassi, age 32, widow; Religion Roman Catholic; Born in Samarin near Haifa; State Arabia.

Throughout Poland she was known as the Arab Princess.

Last week I met her. She lives in a little cottage in her native village of Zikhron Yaakov or, as the Arabs call it, Samarin. She is a beautiful woman of average height with strong regular features full of vitality and colour; her dark eyes are lively, her cheekbones high and she has a full red mouth and gleaming white teeth. Had the Germans really known something about racial physiognomy, they would have recognised her for what she really is: a Jewish girl of Russian stock. This, then, is her story.

In 1939, Hanna, her husband and their little daughter left their native Palestine to visit relatives in Poland. The outbreak of war found them in Warsaw. The Germans caught them on flight. They dragged off her husband to a concentration camp, squeezed the last drop of labour out of him and killed him. Hanna and her child managed to escape to Lwow where they hid. When the ghetto was set up Hanna succeeded in placing the child in the care of Polish nuns.

She was quite alone now in a foreign country, full of suspicious Poles and Germans on the Jew-hunt and her hiding place became unsafe. Caught in a labyrinth without an exit, in an unbroken twilight of fear and desperation, her tormented brain finally found the red thread that was to lead her, many years after, to light and freedom.

In the middle of one night Hanna took her Palestinian papers, covered her face with a scarf and started to walk through Lwow. Turning many corners, across backyards and down stairs she found the man she was looking for: the man with the life-saving instruments consisting of a few pens and inks, the man who could change the word "Iwri" (Hebrew) into the word "Arawi", invisible even to a German eye, and who would add to her name a fictitious Arab maiden name: "Elfassi." Moreover he supplied her with the address of a public notary who might get her a German identification card on the strength of this paper.

Planning her story carefully she decided to be the Arab widow of a Palestinian Jew caught by the war on a sightseeing tour and now wishing to serve her German friends. It was a gamble. If the notary believed her, she was saved; if he didn't. . . .

After a sleepless night, Hanna had talked herself into being an Arab lady of quality. When the moment arrived and she entered the notary's office, she was acting for her life. When she left, she was acting no longer. She had become Mrs. Elfassi, an Arab lady of Samarin near Haifa, in a country called "Arabia".

Word got round quickly. The German military commander invited her to a garden party. When she was introduced as Mrs. Elfassi, he bowed: "I am glad to welcome a representative of the Arab people, whose ancient culture and traditional friendship is dear to German hearts. The Fuhrer has promised your people freedom and protection. I sincerely hope that the time is not far off, when you, Madam, will be able to return to your liberated country. Until then, however, your well-being has been entrusted to my personal care. And now, Madam, am I correct in assuming that the prefix 'El' in your name is an equivalent to our German 'von'?"

Stifling her grin and casting her eyes down as befitting, Hanna answered slowly: "Sir, since I have been away from my country, I lay no stress on my rank."

The commander bowed again: "We Germans value breeding and rank, Princess, and, if I may say so, yours is apparent." And that was how Hanna, with her commonplace Arab name, became known as the Arab Princess.

Her position was now secure. [illegible] was a servant. No [illegible] privilege was too great for her who was the symbol and showpiece of German-Arab friendship during the war. Modestly but firmly she declined to make propaganda speeches or broadcasts — hers was a conservative upbringing and the place of the Arab woman, just like the German's, was at home. On the same pretext she led a very retired life, receiving rarely and going out only for her nursing duties at the German hospital. She played her role to perfection: speaking little, she was quiet and demure and hid her observations under downcast eyes.

What she learned was invaluable to her friends, the friends of the real Hanna who was reborn each night when darkness fell. She had made contact with the ghetto and her house was a station for those on flight. At night they would come, at night they would [illegible] with provisions [illegible] that advice. If her cellar was overcrowded, she would make them sleep in her flat—on the assumption that an Arab lady was safe from unexpected German callers. One night however, when she had put up an exhausted woman in her own bed and lay down herself on the floor, she was surprised by two neighbours. Seeing her stretched out on a blanket, she heard them whisper: "You see, Princess or no Princess, an Arab will sleep on the floor. . . ."

Tactfully they closed the door, unaware of the occupied bed.

But then, Princess or no Princess, Hanna would beg, borrow and steal to get what the ghetto needed.

(Continued on Page Eleven)

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• MONTREAL MEETINGS •

• DALSE WELFARE CLUB entertained at a banquet two hundred and fifty boys and girls, aged four to fourteen, who were registered for Neighborhood House Urban Camp. A four-day Olympiad was held prior to it. Awards were presented by the Club to all participants. Lionel A. Sperber, president of the Board of Neighborhood House, spoke. Others at the head table were: Mrs. J. J. Block, member of the Board; Mrs. S. B. Held, executive member of the Ladies' Auxiliary; Miss Felice Vineberg, head worker; executive members of the Dalse Club: H. Shulman, L. Horowitz, J. Mazur, B. Gerson, M. Steinberg, B. Engelstein; Welfare Committee: B. Feingold, chairman; A. Brussels, master of ceremonies for the banquet; H. Shaikin, S. Davis, O. Goldstein, J. Soudnick; T. Parnass, A. Vineberg, M. Lifshitz, I. Bennett, M. Wexler, R. Ernest, H. Smilovitch, C. Lassner, L. Goldstein, S. Pockrass, H. Mosco, B. Kotloff, J. Pottel. Senior campers who performed in "H. M. S. Pinafore" were: Lorne Fromkin, George Bochenek, Slawko Liwack, John Medecjuk, Edith Adler, Teddy Chomko, Joe Presser. It was directed by N. Pinsky, I. Starr, J. Falk; staged by L. Berkson. N. Pinsky played the piano.

• COMBINED JEWISH APPEAL, Women's Division: Mrs. Jack Joseph, chairman of the telephone committee, is working to canvass groups prior to preparation of lists for the fall campaign, assisted by: Mesdames Henry Baron, S. I. Doubilet, M. A. Fels, William Gavsie, R. Gold, H. Glickman, Bert Joseph, William Joseph, Rowan Joseph, M. Kirschberg, D. Lack, L. Lande, S. Moscovitch, A. Park, A. Popliger, S. J. Pearson, A. Prinsky, M. Rohrlick, B. Rosenhek, M. Siblin, M. Segal, Bernard Selvin.

■ At a bazaar at Trout Lake, $130 was raised for Aid To Israel by these children: Roslyn Greenfeld, Mona Wagner, Leatrice Lipson, Barbara Davidson, Hazel Sher, Rose Stein, Doreen Spector, Helen Lender, Barbara Wagner; Michael Eisenstat, Melvin Davidson, Jack Herscovitch, Mort. Ellis, Jack Alper, Nathan Racenstein, John Lechter, Marvin Helfenbaum, Harold Spinder, Melvin Lipson, Allen Smiley, Marvin Lechter. There were booths for groceries, candy, comics, notions, refreshments, and games were played.

• AID TO ISRAEL benefitted over $800 raised at an entertainment convened by Mrs. J. Lewinson and [illegible] ning were: Mr. and Mrs. J. Lewinson, Howard Lewinson, Mr. and Mrs. M. Dickstein, Mr. and Mrs. S. Harvey, Mr. and Mrs. J. N. Frank, Mr. and Mrs. Harold Newman, Mr. and Mrs. Jack Rubenstein, Mrs. L. J. Notkin, Mrs. S. Wiseman, Mr. and Mrs. Fred Packer, Una Schecter, Sorel Dickstein, Joan and Barbara Notkin, Barbara Kodak, Elaine Newman, Henrietta Weissman, of New York; Angela Cohen, Lily Arbess; R. Small, Peter Cohen, Joseph Dickstein, Peter Rosenbaum. Mrs. Jack Rabinovitch donated the door prize which was won by Mrs. Helen Margolick. Mr. and Mrs. David M. Notkin, Dr. and Mrs. A. Benjamin, Mrs. Helen Stein, Miss Fanny Roman, Alec Silver, Ossip de Perelma, S. Guttman were additional subscribers.

• NATIONAL COUNCIL of Jewish Women, Mrs. Louis J. Notkin, president, will hold an open tea meeting on September 15, at the Mount Royal Hotel, honoring the past presidents: Mesdames S. W. Jacobs, J. J. Jacobs, J. Kruger, Max Bernfeld, David M. Notkin, B. Rubin, Sydney Levitt, Benjamin Robinson. Mrs. H. Grover, chairman of hospitality, is assisted by Mrs. Leo Feldman.

• HOSPITAL OF HOPE: Turning of the first sod of the Nurses' Home and the home for the personnel will be done on Sunday, September 12, at 2.15 p.m., at 7745 Sherbrooke Street East, by A. Schneiderman, chairman of the Executive Committee.

• MIZRACHI WOMEN: Dvora Brucha Schwartzbein Chapter, at a tea given by Mrs. A. Pincus, Clinton Avenue, at her summer home in Petit Lac Long, raised $100 for Aid To Israel. Misses Sarah Moscovitch and Yehudas Schreiber, newcomers to Canada, sang Hebrew songs. Mrs. H. Leiberman and Mrs. A. Pincus donated $27. Mrs. Pincus was thanked, also the officers: Mesdames T. Hershcovitch, S. Schwartzbein, L. Siapack, P. A. Vineberg.

• YOUNG HEBREW MALBISH Arumim Society annual tag day is on Tuesday, September 14, proceeds to clothe underprivileged school children; also to help clothe refugees and displaced persons coming into Canada. Volunteer taggers: call TA. 3512. A. Ostroff is president; others, Miss Sarah Miller, Mrs. N. Bailey.

• SCHOOL CHILDREN'S MILK Fund, non-sectarian organization to supply free milk to underprivileged school children, has delivered 132,000 bottles during school sessions. There is no tag day this year, but the fifteenth annual campaign has as its objective, $10,000. Bernett Helbert is president; Lynn W. Jacobs, K.C., honorary chairman of campaign committee. Mayor Jean Drapeau, Honorary President; Leonard Gronbl, Director, Department of Health of the City of Montreal, Maurice Hartt, K.C., M.P.; Lazarus Phillips, K.C., O.B.E.; Councillor Max Seigler, Councillor David Rochon, Councillor Louis Bass, Councillor A. E. Goyette, Albert Eaton are honorary sponsors. Myer Speevak is honorary treasurer; Hyman Etcovitch, honorary secretary; Mrs. William O'Donnell, campaign secretary.

• SPANISH and PORTUGUESE Congregation, Shearith Israel Synagogue: Dr. Solomon Frank, Rabbi, will preach on "If Ye But Hearken", continuing his discussion of Deuteronomy. Services, Friday, August 27, at 7.15 p.m.; Saturday, at 9 a.m. Rev. S. Kastner, Cantor, will conduct services and lead the prayers. L. Kauffman, EX. 3695, is educational director. Registration for school is daily, September 1 to September 10, except for Saturday and Sunday, 10 a.m. to 12 noon, and 2-5 p.m. School opening assembly for Hebrew and religious classes, and Sunday School, is on Sunday, September 12, at 10 a.m. Daily nursery and kindergarten classes meet Monday, September 13, at 9 a.m. High Holiday seating committee meets Tuesday and Thursday evenings, beginning September 7. Sisterhood donor luncheon, planned for Wednesday, November 3, at the Normandie Roof, will have Mrs. Helen G. Metaler, of New York, as guest speaker. Mrs. Martin Goldsmith is president.

• JEWISH PEOPLE'S SCHOOLS annual maintenance campaign for $77,000 will open on September 14 at a dinner in the Mount Royal Hotel, chairmanship of B. Schwartz and L. Teitelbaum. M. Wasserman is campaign manager. Other officers are: I. Cohen, H. Deckelbaum, M. Dickstein, Michael Greenblatt, J. Berman, S. Harvey, A. Parnass, R. Ryshpan, C. Rosenheck; A. Feldman, J. Torchin, chairmen, Special Names; A. Morantz, D. Sommers, S. Beckow, H. Podbere, J. N. Frank, S. Guttman, chairman, Trades Council; A. Fleischer, J. Rosenfeld, I. Romoff, S. Shapiro, N. Shklar, M. Wolofsky, H. Cohen, E. Kahn, J. Kravitz, A. Shaicovitch. Last year 99 students graduated from elementary and advanced classes. Eight of its graduates completed the teachers' course of the Jewish Teachers' Seminary of Canada. The school maintains two elementary Hebrew-Yiddish afternoon schools; an all-day English-Jewish school from kindergarten to Grade VII; high school and college courses with an advanced Jewish curriculum and an extensive department of extra-curricular activities; at 5210 Waverley Street.

All news, advertising and pictures omitted this week due to lack of space, will be run in next week's issue.

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ENGAGEMENTS

Mr. and Mrs. L. Brownstein, 5304 St. Urbain Street, announce the approaching marriage of their daughter, Charlotte, to Sidney Reinblatt, son of Mr. and Mrs. A. Reinblatt, 76 Laurier Avenue East, to take place on Sunday, September 12, at five o'clock, at Bnai Jacob Synagogue, Dr. C. Denburg, Rabbi, officiating.

Mr. and Mrs. A. Anderson, Jeanne Manes Street, announce the trude, to David, son of Mrs. A. Frohlich, St. Urbain Street, and the late A. Frohlich; the wedding to take place on November 2, at Chevra Kadisha Synagogue.

Mr. and Mrs. A. L. Mailman, Cote des Neiges Road, announce the engagement of their daughter, Marilyn Anne, to Myron Segal, son of Mrs. Benjamin Segal, and the late Mr. Segal, of Cornwall, Ont. Miss Mailman is a graduate of the Northampton School for Girls, at Northampton, Mass., and of Wellesley College. Mr. Segal, who is a graduate of McGill University, is studying in the faculty of medicine there. He was a commissioned officer with the R.C.N.V.R.

The engagement of Rae Ruth, daughter of Mrs. Samuel Weiser, Querbes Avenue, and the late Samuel Weiser, to Samuel G. Meister, son of the late Mr. and Mrs. N. Meister, of Brooklyn, N.Y., is announced.

First fund-raising for distressed Jews to be undertaken by YMHA was campaign of New Orleans Y's on behalf of Jewish victims of yellow fever epidemic in the South.

First building owned and erected by a YMHA was dedicated by the Dallas, Tex., YMHA in 1887.

APPROACHING MARRIAGES

Mr. and Mrs. Jack Lach, Grosvenor Avenue, announce the approaching marriage of their daughter, Rosalyn, to Robert S. Smulowitz, son of Mr. and Mrs. M. Smulowitz, of Wilkes Barre, Pa., the wedding to take place on September 12, at the Mount Royal Hotel. Mr. Smulowitz is a graduate of Pennsylvania State College and the Dickinson School of Law.

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The Rate Of Natural Increase Of The Jewish Population Of Montreal

By Louis Rosenberg, Of Montreal,
Research Director, Canadian Jewish Congress

The natural increase of the population in any geographical or political area or of any ethnic group is the excess of births over deaths within that area or group, and the crude rate of natural increase is calculated on the basis of the number per 1000 of the total population regardless of age or sex.

The excess of births over deaths may be caused by any one of several factors. It may be due to a high birth rate and low death rate; a high death rate coupled with a still higher birth rate; or a low birth rate coupled with a still lower death rate.

Curiously enough, although available evidence shows that wherever Jews are resident, their natural rate of increase is lower than that of the non-Jewish population, the impression is still prevalent that the Jewish population increases more rapidly than the population of non-Jewish origin.

Even before the wave of discrimination, persecution and mass extermination of Jews had reached its height in Europe, the Jewish birth rate in Germany, Hungary, Austria and Italy had fallen below the Jewish death rate, so that the change in number of the Jewish population in those countries could best be measured as a rate of natural decrease rather than as a rate of natural increase.

It has been and still remains difficult to arrive at any accurate comparison of the natural rate of increase of the Jewish population in the United States and Great Britain with that of the Jewish population in Eastern and Central Europe and in Israel, for there is no accurate and official information available concerning the number of Jewish births and deaths in the United States and Great Britain, but such information has been available for Canada since 1921, when the Vital Statistics Branch of the Dominion Bureau of Statistics commenced the compilation and publication of its Annual Report on Vital Statistics, in which all births and deaths in each of the provinces of Canada, with the exception of Quebec, were classified by ethnic origin. Similar statistics for the province of Quebec have been included in all reports from 1926 onwards.

It is generally recognized that the rate of natural increase is higher in rural than in urban areas, and since the Jewish population in Canada, as in the United States and Great Britain is overwhelmingly urban, a comparison between the rate of natural increase of the Jewish and non-Jewish population for the country as a whole might be somewhat misleading.

The city of Montreal furnishes us with a unique opportunity for the calculation and comparison of the rate of natural increase of the Jewish population with other ethnic groups in that city, for the Division of Statistics of the Department of Health of the City of Montreal classifies all birth and death statistics in that city into three main groups, i.e., French-Canadian, British Canadian and Jewish. The Montreal Department of Health uses the term "British-Canadian" to cover all persons of English, Scottish, Irish and Welsh origin. A more accurate designation would be "Anglo-Celtic" for the term "British" as used in Canada does not refer to any particular ethnic group, but is defined by Act of Parliament as referring to the legal concept of common citizenship within the British Commonwealth. Montreal is the only city in Canada, or on the North American continent, for which such official vital statistics classified by main ethnic groups are available.

A comparison of the rates of natural increase of the population of French-Canadian, Anglo-Celtic and Jewish origin in the city of Montreal is preferable to a comparison for the province of Quebec as a whole, for complicating factors due to differences between urban and rural residence are thus eliminated.

Moreover, the city of Montreal contains the largest Jewish community in Canada. Its Jewish population in 1941, according to the official Dominion Government Census, was 51,132 exclusive of the Jewish population of the suburban cities of Outremont and Westmount, forming 77.1% of the Jewish population of the province of Quebec, and 37.6% of the total Jewish population of Canada.

The rate of natural increase is not uniform in all the provinces of Canada among the total population of all origins, nor among the Jewish population, but is lower among the Jewish than the non-Jewish population in Canada as a whole, and in every one of its provinces, with the exception of British Columbia. Among the non-Jewish population it is highest in Quebec and among the Jewish population it is highest in British Columbia. When comparing the rates of natural increase in the various provinces and among the various ethnic groups, it must be borne in mind that some of that difference is doubtless due to difference in sex and age distribution.

The number of Jewish births in the city of Montreal was highest in 1915, although the number of Jews resident in Montreal in that year was less than 65% of the number of Jewish residents in 1946. On the other hand, the number of Jewish deaths which occurred in Montreal was highest in 1946, whilst the greatest excess of births over deaths among the Jewish population of Montreal occurred in 1915.

The rate of natural increase of the Jewish population during the 36 years for which information is available ranges from a high of 24.8 per 1000 in 1912 to a low of 7.9 per 1000 in 1936, whilst the rate of natural increase of the total population of all origins ranges from a high of 20.0 per 1000 in 1914 to a low of 8.5 per 1000 in 1937.

In 13 out of the 36 years the rate of natural increase of the Jewish population has been higher than that of the total population of all origins, but none of these years have been subsequent to 1938.

In only 6 of the 36 years, all of them prior to 1927, has the rate of natural increase of the Jewish population exceeded that of the population of French origin; while the rate of natural increase was higher among the population of Jewish origin than among those of Anglo-Celtic origin in Montreal in 30 out of the 36 years.

In 30 out of the 36 years the rate of natural increase has been highest among those of French origin than among any other ethnic group in Montreal, and in none of the years has the rate of natural increase of the population of Anglo-Celtic origin been higher than in any other ethnic group.

During the period of economic depression, particularly from 1933 to 1939, the rate of natural increase of all ethnic groups in Montreal fell to an all-time low, largely because the birth rate fell to a greater extent than the death rate.

The crude birth rate of the Jewish population in Montreal has remained consistently lower than the rate prevailing among the total population of French origin in every one of the years from 1911 to 1946 for which information is available, and was lower than the crude birth rate among the population of Anglo-Celtic origin in all years prior to 1928.

The crude death rate of the Jewish population in Montreal has also remained consistently lower than the death rate among any other ethnic group in every one of the years in the period under review.

The crude birth rate among the Jewish population of Montreal has decreased during the period from 1911 to 1946 to a greater extent than the Jewish death rate, and the rate of natural increase of the Jewish population has decreased to a still greater extent than has the birth rate during the same period.

The rate of natural increase has decreased during the period from 1911 to 1946 among every ethnic group in Montreal, but this decrease has been greater among the Jewish population than among any other ethnic group in the city. It fell to its lowest point in 1936 among the population of Jewish and Anglo-Celtic origin, in 1937 among the population of French origin, and in 1939 among the total population of all origins in Montreal.

SUMMARY

The largest number of Jewish births in the city of Montreal during the 36 years from 1911 to 1946 was 1,166 in 1915, whilst the largest number of Jewish deaths during the same period was 475 in 1946, and the greatest excess of Jewish births over deaths was 834 in 1926.

The rate of natural increase among the Jewish population of Montreal in 1946 and in all years since 1939 is lower than among the total population of all origins. It has fallen from 15.7 per 1000 in 1911 to 11.5 per 1000 in 1946. In 30 out of the 36 years it has been higher than the natural rate of increase among the population of Anglo-Celtic origin, and in only 6 out of the 36 years, all of them prior to 1927, has it been higher than among the population of French origin.

The crude birth and death rates of the Jewish population of Montreal have been consistently lower than among the total population of all origins during the 36 years from 1911 to 1946 inclusive, and the decrease in the Jewish rate of natural increase has been largely due to the decrease in the Jewish birth rate during the period.

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CHANGES IN THE JEWISH SCHOOL

By Yudel Mark, Consultant For Yiddish Schools, Jewish Education Committee Of New York

Translated By Jacob Golub

For hundreds of years it was the practice of the *Cheder* to translate every word into Yiddish so that even the translated form became fixed and permanent. For hundreds of years, the study of the Talmud in the Yeshivoth was carried on with Yiddish as the language of explanation and discussion. For hundreds of years the Rebbi at school told his pupils stories in Yiddish and the Rabbi in the synagogue delivered his lectures in Yiddish. But when a School arose, both on the American continent and in Eastern Europe, using Yiddish as the language of instruction, it did not regard itself as the continuation of an ancient tradition but rather as a revolutionary movement in the Jewish educational system.

The Yiddish schools developed at the time when the wave of Haskalah reached the broad Jewish masses, when it became bound up with the labor movement, and a concept developed bearing the name of Yiddishism. This concept included not only language, and not even merely cultural activity, but it was intimately bound up with a progressive galut-nationalistic view of Jewish survival.

The Yiddish school was not built on tradition. It did not have any ready made examples. From the very beginning it was seeking its way. It was free from the burden of superfluous accumulation but it also did not have the benefit of established forms. It was, therefore, natural that in the course of the thirty-six years of its existence in America it should have passed through a number of transmigrations.

In the first eight years, from 1910 to 1918, it was a national-radical school, maintained by the Poale Zion and the Socialist Territorialists. That was a period when it was necessary to establish the very idea of teaching Yiddish and to seek support for it on the strength of the creativity of modern Yiddish literature. But the beginning was in no sense radical from the point of view of program, for the curriculum included elements of the Jewish way of life as well as the traditional folklore of the Midrash. The attempt was made to draw from all Jewish sources, from the ancient as well as from the new. In short, the Yiddish school appeared on this continent with a program of synthesis even though with a stamp of radicalism

But almost from the very start conflict appeared. Shall Hebrew be taught in the elementary school or shall it not? The Poale Zion said "yes", the Territorialists "no", and that struggle led to a division. There emerged, on the one hand, the schools of the Jewish National Workers Alliance, on the other hand, the Sholom Aleichem Folk Institute. From the very beginning there was a disposition not to make compromises. It became a precedent rather that with the least departure in ideology, a new type of school be created immediately.

The next eight years, 1919-1926, witnessed the inclusion in the circle of adherents and builders of the Yiddish school a group which was cosmopolitan-assimilationist by tradition. A number of persons who years ago had followed the naive heretical preachments of a Feigenbaum, now joined the ranks of those who espoused the cause of Jewish education, resigning themselves to hearing from their former comrades the accusation that they had become chauvinists.

When a large fraternal organization such as the Arbeter Ring was persuaded to support schools, and later to organize its own schools, the motivation had to be the general human one of saving children for the home, or that of practical competition with other groups. Actually, a very small group within the Arbeter Ring took up the school work.

During those years, important changes took place in Jewish society; these in turn were reflected in the Yiddish school movement. The Territorialists ceased to exist as a separate party; their schools became non-partisan and began to seek a different orientation. But a much more recognizable effect on the school was exercised by the general trend to the left which caught up the entire Jewish labor movement in this country. It was influenced by the development of the Soviet Union where a large Jewish school movement began to grow up rapidly. A peculiar new concept was introduced, namely, "proletarian culture," and the Jewish content of the Yiddish school began to contract. The Jewish holidays were either eliminated or drastically limited, while the classic Jewish values formerly imparted to the children received like treatment.

At the end of this period, a bitter party struggle developed in the ranks of the Jewish workers movement between the adherents and the opponents of communism, which led to a split in the unions. The extreme bitterness between both sides could not fail to affect the Yiddish school. It led to split in the Workmen's Circle schools, the majority of active leaders and the teachers going left. In this clash there was no evident difference in educational ideology, but the school was nevertheless drawn into the all embracing struggle. The Sholom Aleichem organization was able to remain whole by paying the price of self-limitation, denying itself expansion and giving the teachers a large measure of freedom. The Farband schools in that period were very weak

From the standpoint of purely numerical achievement, the best years of the Yiddish school were the next four years 1927-1930. These were the years of Yiddish upswing in this country, and in so far as the schools are concerned, the period when the separate ideologies became clarified. The Farband schools renewed and re-emphasized their original purposes, namely, "the Jewish child for the Jewish people." They clearly set out on a program of intensive Jewish education, imposing a heavy two-language burden on the pupil, increasing the study of Hebrew and the Bible, and emphasizing the elements of the Jewish way of life. The Sholom Aleichem schools motivated their instruction on the interests of the child and based themselves on the nebulous idea of "Jewish worldly environment."

In the Workmen's Circle Schools, certain Jewish nationalist tendencies became strengthened and the foundations of the curriculum were considered to be the Yiddish language, socialism, and free thought. The left schools gradually moved more and more leftward, until they became outspokenly communistic. Thus at about 1930 there were four distinctly separate types of schools which more or less fitted into four ideological tendencies, the Poalei Zion, the Folkists, the Socialists, and the Communists.

Inasmuch as there was competition between the various groupings, each one strove to establish as many schools as possible. Many schools were actually opened overnight. Workmen's Circle members who prior to this had little connection with school work, now out of loyalty to their organization, threw themselves into the new activity in order to reach or to overreach the leftists. As a result, many schools were started which taught only three days a week.

Each school was essentially like a small congregation but without a rabbi, a kind of center for various cultural activities for adults. However, while each school was a living organizational center, the basic school interest of teaching children was often submerged to organizational ambition. In the nervous haste of building from the top down, this fact was overlooked in many communities.

A new period began in 1931. The Yiddish school had been built by the Jewish workers movement and by elements linked up with it. The severe economic crisis hit hard at Jewish labor and its institutions. The Yiddish school also suffered greatly. The process of Anglicization became more pronounced and there were no new immigrants to serve as reservoir. Then was the beginning of talk of the crisis of the Yiddish book The economic depression as well as these deeper and greater dangers, began undercutting the structure of the school. This led to greater consolidation from within.

In this period, the schools of the left took themselves altogether outside of the community. They became schools for Leninism and Stalinism, not Jewishness. The other three school movements drew closer to one another. In the end, they managed to establish themselves, a little weakened numerically, but in a stronger position qualitatively.

From 1936 on, the period is marked by a more conscious inclusion of Jewish content into all the schools. The atmosphere of the Yiddish school environment was changed by aroused national senti-

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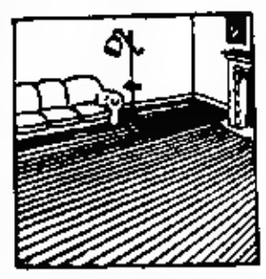

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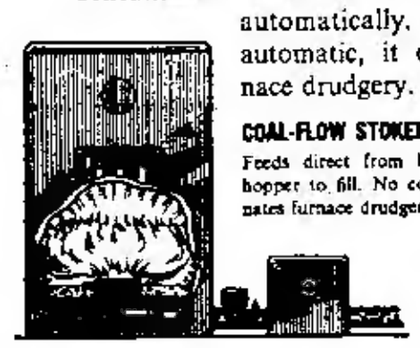

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CHANGES IN THE JEWISH SCHOOL

(Continued from Preceding Page)

ment, which must be accounted for as a reaction against Hitlerism. At the same time there was a deeper acceptance of America as a real home due to ideological changes brought about by the New Deal. A powerful influence was also exerted by the more intensified return to the ancient sources, and by the desire to get to the roots of eternal Jewishness, which was so pronounced in the Yiddish literature of the thirties.

These factors weakened the former radicalism and there began a search for Jewish tradition. All three types of schools became more [illegible] the program of the school and in the sentiment about it, as well as in greater attention to the Jewish way of life generally. It reverberated in renewed talk about the Community of Israel, and it reawakened a sense of the common fate of all the strata of our people.

More openly and more consciously did this tendency find expression in the Sholom Aleichem schools. The conference of 1938 decided to include the study of Humash in the schools. True they had always taught Bible stories and they gave their pupils some conception about the laws of the Humash, but it was never distinctly underscored that they were studying Humash. Now the situation changed. A special Humash in Yiddish for children was issued, which was to be covered in the higher grades, 8-10 of the elementary school.

Bible study in the high school was increased and so was the Hebrew program. The ceremonial element was stressed at festival celebrations. In connection with the introduction of ceremonials, Camp Boieberik played a pioneer role. The Oneg Shabbat was introduced in the schools. Zionist sympathies became more pronounced, and children were drawn in to assist in campaigns for Palestine funds.

In the farband schools, the study of Hebrew was extended in the elementary school. While formerly it was not begun until the third year, it was now moved to the second year and finally to the second half of the first year. These schools were also among the first to experiment with an adaptation of the traditional Bar-Mitzvah. Small one-teacher schools were consolidated into larger two-teacher schools. A strong influence was exercised by the Yiddish schools of Montreal, Winnipeg and other Canadian cities which have distinguished themselves with their large Yiddish day schools.

Sentiment also changed radically in the Workman's Circle schools. The statements issued by the various conferences became distinctly nationalistic, underlining a concern with continued Jewish survival, the Jewish tragedy and the worldwide common fate. From all [illegible] more [illegible] began to stream into the schools; through new textbooks and new content in the magazine for children, through the celebration of the holidays in a more traditional manner, through a more positive increasing the purely Jewish studies in the high schools, through the introduction of Hebrew in a number of elementary schools; in general, through the acceptance of ideas which would earlier have called forth a storm of protest from the guardians of the pure secular line.

True, all these changes did not take place smoothly, without conflict with those who still preserved their older "heretical" cosmopolitan phraseology. As a result, new activities and sentiments often went hand in hand with the repitition of antiquated formulations. There was also a reluctance to sanction the new practices officially. For example, even though many individual schools instituted the study of Humash, yet when there was an attempt in 1941 to accept the study officially, it was impossible to obtain a majority vote. The extent of the Jewishness of each school, therefore, was made dependent on the individual teacher or on the group of active workers connected with the school.

We must bear in mind that the teacher in the Yiddish school has always enjoyed a large measure of freedom in determining the character and curriculum of the school. This has been especially true of the Sholom Aleichem teachers; but it is also true in the other two types of schools. And it may be, because the teacher enjoys so much freedom, that he has more desire and courage to be an educator, rather than a mere technician.

It is an enormous asset, but it may also lead to exaggerated individualism, which may account for the fact that the teachers in the several types of Yiddish schools have little experience in working as a group. And since the teacher is free in practice, the outward designation of the school must not mislead anyone. We have Sholom Aleichem schools which are in no sense different from the Farband schools; or Arbeter Ring schools which are difficult to differentiate from Sholom Aleichem schools, and in spirit, even from the Farband schools.

There are Sholom Aleichem schools which distinguish themselves in the campaigns for Labor Palestine. But we can see the Blue-White flag not only in Sholom Aleichem schools but even in some schools of the Arbeter Ring. In any event, the official designation of the school tells much less regarding its character than does the inner organization and the personnel of the staff.

The Yiddish school lives in a large measure within the sentiment of the particular day. Thus it is that the tremendous catastrophe of East European Jewry has had a greater and more noticeable repercussion in it than in other schools which are established on more traditional foundations, so that in them the day by day occurrences are noticeable less intensely.

The children of the Yiddish school may be said to have lived through the happenings themselves. For them the gruesome tortures, the march through the crematories and the gas chambers did not remain a secret. The teachers never stopped telling the children what happened to their cousins in Europe. They recited poems by poets who perished or were saved by a miracle; they read accounts telling how persons were saved from certain death.

It may be that we sinned thereby against child psychology; nevertheless we permitted ourselves to be influenced by the urge to take our children in as partners in our harsh fate, to arm them with firmness and to brighten their spirits with the lustre of recent martyrdom of fellow Jews. There is no doubt that the pupils of the Yiddish schools are more nationally minded now than they were before.

The process of intensifying Jewish content and broadening the Jewish studies goes on. First of all it expresses itself in curriculum changes. Hebrew continues to occupy more and more room. The Farband schools have recently acquired the habit of calling themselves Yiddish-Hebraic schools. If that is expressive of a desire on the part of these schools to separate themselves from the other two Yiddish types, little is achieved by this designation, because in the other schools, too, Hebrew is now taught on the level of the elementary school.

If they want to designate thereby a bi-linguism not only in principle but in actual practice, it is not true, because the language of study of all other subjects is Yiddish, and the school must be regarded as a Yiddish school regardless of the amount of time devoted to the study of Hebrew. There is apparently some opportunism in the designation of the new day school which the Farband is opening in New York as a Hebrew-Yiddish school.

It may be, however, that there is an attempt to establish the primacy of a principle which for the time being is not reduced to practical consequences. In the Sholom Aleichem school, Hebrew has been studied since 1944. In the school conference in 1946 Hebrew was officially introduced as a subject in the schools of the Arbeter Ring as well. To be sure, because of several obstacles this study is not yet universally established. On the one hand, it is very difficult to carry it through in those schools where the students come only three or four times a week, one hour each session. In the second place there is a lack of clarity in regard to the aims of Hebrew study, and there is also a lack of suitable textbooks.

Hebrew in the Yiddish school is basically the key to the classic works in Hebrew, to the Bible in the original, to the ethics of the fathers, to selected Midrashim and legends in the original. It is impossible to urge that Hebrew be taught as a language of conversation. If that cannot possibly be achieved in the Talmud Torah and other schools which are principally Hebraic, it is certainly unattainable, as well as undesirable, in the Yiddish school.

The plague of "mechanical Hebrew" has no place in the Yiddish school. Texts must be written which should have in mind children who can read Yiddish freely and who can quickly accommodate themselves to reading such Hebrew materials as will offer a minimum of vocabulary difficulty. In that connection it is essential that in a large measure those Hebrew words be used which the children know from their Yiddish usage. So long as such a textbook is not written the study of Hebrew in the Yiddish school will suffer.

An idea has been projected to try to teach Hebrew almost from the very outset, using the method of the Cheder: taking selected verses from the Humash and translating them word by word into Yiddish. But even if we were not to question this method pedagogically, it is one that demands much more time than can be devoted to the study of Hebrew in the Yiddish school.

Even though the teachers who according to this method make use of special mimeographed worksheets, express satisfaction, it is nevertheless difficult to imagine this as an established method of teaching Hebrew in the Yiddish school. It will probably rather follow a Yiddish textbook which will attempt very early to retell in simple language familiar passages from the Bible and will include the original of popular Hebrew phrases and in places entire Hebrew verses and passages. In such a textbook there will also have to be enough reading material in order that the student may learn to read rapidly such Hebrew as he can understand.

There will also have to be included a series of Hebrew songs of Palestine and some of the lofty liturgical passages in Hebrew. The Hebrew elements in Yiddish will also have to be represented there. In short, it will have to be a sort of new synthesis of various elements, a synthesis which is not easy to achieve.

The study of the Bible is constantly intensified. In the Farband schools, the Bible is taught in two ways, first orally in Yiddish and then from a text in the original. In the Sholom Aleichem schools, an early start is made in teaching stories of the Bible also orally, and now the beginning of Humash study has been brought down from the eighth term to the sixth. Humash is studied for approximately one and one-half years in terms 6—8. In the last two terms of the elementary school, the children study the Early Prophets.

However, inasmuch as there is no Yiddish edition of the Early Prophets for children, the study suffers. To supply this lack, a book is slated to appear soon. In the high schools of the Arbeter Ring and the Sholom Aleichem Institute the study of the Bible is considerably enlarged in scope. In the Arbeter Ring schools on the elementary level, the study of the Bible is for the time being still chaotic, but certain guide lines are clearly appearing.

Bible, apparently, will be ta[illegible] in two cycles: (1) in t[illegible] year and in the first half of the third year in the form of simplified Bible stories, told as nearly as possible in Biblical style; (2) in

(Continued on Page Eight)

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five-pound fish
three bay leaves
three tablespoons vinegar
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Have salmon scaled, cleaned, and boned but do not allow back to be split as it must be folded back as a whole fish. Remove tail. Put ingredients into boiling water. Tie fish in cheesecloth first and simmer for forty minutes or one hour, depending on the thickness of fish. Cook the night before in long roaster over two burners. Allow fish to remain in the spices until the following morning. Remove cheesecloth and skin and place fish on a platter. Garnish with cold asparagus tips and strips of pimento made into criss-cross pattern. Whole fish is placed on lettuce. Garnish sides of platter with devilled egg and sliced tomatoes, water cress or parsley. Serve ice cold with Tartar Sauce.

Tartar Sauce

one cup mayonnaise or salad dressing
one-half dozen chopped stuffed olives
one tablespoon chopped sweet pickle
one teaspoon chopped onion

Mrs. Morris Orenstein,
18 Castleview Road, Toronto.

MEAT BALLS IN TOMATO SAUCE

one pound minced meat
two eggs
one-quarter cup cooked rice
one-half cup bread crumbs
small onion, chopped fine

Mix above carefully, add salt and pepper to taste, and roll into small balls. Place the balls in a shallow saucepan, with one glass of water. Boil for about fifteen or twenty minutes, turning occasionally. Add one large tin tomato juice, and one teaspoon sugar to the sauce, and cook until meat is done.

Mrs. L. Lebner,
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CHANGES IN THE JEWISH SCHOOL

(Continued from Page Seven)

the second cycle which will adhere closer to the Biblical style and will take in more of the content. Humash will be studied in the terms 6-8, and in the last two terms of the elementary school, the Early Prophets. Then a greater opportunity will be afforded the high school to go more deeply into the Later Prophets and the Scriptures.

We have paused at Hebrew and Bible as outstanding Jewish studies; but the more intensified spirit of Jewishness expresses itself not only in these. Other important changes have recently taken place. In general, the pupils have been receiving wider Jewish information than they did years ago. They live more Jewishly; they are more bound up with Jewish symbols and ceremonies. The reading and study material has changed considerably. If hitherto the schools were satisfied almost completely with modern Yiddish literature, they now draw from many older sources — from all Jewish sources. The entire backbone of the curriculum has changed.

Formerly it was built too largely on modern Yiddish literature. Now the scope has become wider; it embraces the entire Jewish history and the Jewish school is definitely history-centered. To the modern Yiddish literature there has been added so much of the deeper and older strata, that Yiddish literature has tended to become but one of the sources rather than the entire material for the development of the child.

This is seen clearly when one leafs through a textbook of the fourth year which the Arbeter Ring issued this year. I am referring to "Dos Yiddishe Vort" by S. Lefroikin and H. Bass. Regardless of the fact that the authors in general hew to the Workmen's Circle line, their new book is in principle a recognition of these changes. Alongside of chapters from Sholom Aleichem, Peretz and Abraham Reisin, there are also sections on Rashi, Rabbi Judah Hasid, R. Meir of Rottenburg and Judah Halevi. There are three sections of stories "from ancient sources," as well as sections of materials for the holidays. One section deals with the Redemption and the Messiah, another with a story about the Jewish Commando, or with the urge to rebuild the Homeland, all of which were not present in "Unzer Vort" by the same authors a few years ago.

The existence of three separate Yiddish school systems is difficult to justify rationally. It is only when we consider that two of the school groupings are bound up with fraternal orders which, in part, compete among themselves, does it become clear why they have to be separate, and in the middle there is the small group of Sholom Aleichem active workers who want to keep to themselves so long as there are Jewish schools on both sides of them. The Yiddish school does not gain anything from this splintering. Often the active members in the various schools do not understand why they must stay apart.

In Detroit, for example, there was a move recently to unite all the Yiddish schools, but at the last moment the leaders of the central organizations interfered and spoiled the match. Thus the Yiddish school has to pay dearly for its division, for being tied to fraternal organizations and receiving support from them even though each school is separately supported from its own income, thanks to the efforts of the so-called "farvaltung" —the narrow circle of active workers in each school.

... The Yiddish schools ... on the eve of important organizational changes. It is becoming increasingly difficult for them to remain small, single-teacher schools. It is becoming clear that not the number of schools but the number of students is what counts, and even more so, the achievement of the students in their studies.

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(Continued on Page Eleven)

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BIRTHS

Born, to Mr. and Mrs. William Sugar (nee Bertha Zuker), Madison Avenue, a son, Murray Eric, brother of Stephen and Robert, at Herbert Reddy Memorial Hospital, on August 2; grandson of Mr. and Mrs. L. Zuker, Villeneuve Street West; and of Mrs. A. Fogel, 941 Dunlop Avenue. Godparents are Miss Pearl Zuker, Villeneuve Street West; and Saul Stein, St. Urbain Street. Harry Fogel, Van Horne Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Harry Wolfe (nee Evelyn Grossman), Girouard Avenue, twin daughters, at the Herbert Reddy Memorial Hospital, on Friday, August 13.

Born, to Mr. and Mrs. Hyman Garber (nee Rose Colton), 6125 Esplanade Avenue, a daughter, Roberta Lynn, at the Jewish General Hospital, on July 30; granddaughter of Mr. and Mrs. Abraham Colton, 6125 Esplanade Avenue; and of Mr. and Mrs. Abraham Garber, Waverley Street; great-granddaughter of P. Colton, of Brooklyn, N.Y.

Born, to Mr. and Mrs. Albert Yasskin (nee Estelle Rosenbloom), Esplanade Avenue, a son, Gerald Bernie, on July 30, at the Jewish General Hospital. Grandparents are Mr. and Mrs. M. Rosenbloom, Esplanade Avenue; and Mr. and Mrs. J. Yasskin, Jeanne Mance Street. Godparents are Mr. and Mrs. L. Covens, Melrose Avenue. L. Byer, Esplanade Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Jack Marcovitz (nee Lillian Rottenberg), Ridgevale Avenue, a daughter, Arlene Diane, on August 12, at the Jewish General Hospital. Grandparents are Mr. and Mrs. W. Rottenberg, Esplanade Avenue; and Mr. and Mrs. A. Marcovitz, Demontigny Street East.

Born, to Mr. and Mrs. Ben. Silverman (nee Shirley Dermer), Bernard Avenue West, a son, Harold Israel, brother of Joseph, at the Jewish General Hospital, on August 8; grandson of Mr. and Mrs. N. Dermer, McEachran Avenue; and of M. J. Silverman, of Manchester, England. Godparents are Miss Ruth Sheftman, Stuart Avenue; and Fred Dermer, McEachran Avenue. I. Kolomeir, Hutchison Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Robert Littner (nee Bluma Amsel), Cote St. Catherine Road, a son, Donald, at the Jewish General Hospital, on August 9; grandson of Mr. and Mrs. M. Amsel, de Vimy Avenue; and of Mr. and Mrs. E. Littner, McEachran Avenue.

Born, to Mr. and Mrs. Ben. Markoff (nee Charlotte Clamer), Van Horne Avenue, a son, Morrie Wayne, brother of Elliott, at the Jewish General Hospital, on August 9; grandson of Mrs. M. Clamer, Laurier Avenue West, and the late M. Clamer; and of Mr. and Mrs. S. Markoff, Wellington Street. Godparents are Mrs. S. Markoff, grandmother, Wellington Street; and Dav[illegible] Markoff, uncle, Fulton Street. S. Markoff, grandfather, Wellington Street, held the baby during the ceremony.

Born, to Rabbi and Mrs. L. Kramer (nee Clara Halpern), de l'Epee Avenue, a son, Isaac Michael, at the Jewish General Hospital, on August 13; grandson of Mr. and Mrs. E. Halpern, Esplanade Avenue.

Born, to Mr. and Mrs. Norman Browman (nee Pauline Dolansky), Trois Avenue, a daughter, Arleen, at the Jewish General Hospital, on August 9; granddaughter of Mr. and Mrs. Harry Dolansky, St. Urbain Street; and of Abram Browman, of Moscow, Russia, and the late Mrs. F. Browman, of Russia.

Born, to Mr. and Mrs. Leslie Bell (nee Nettie Goldman), Lajoie Avenue, a daughter, Golda Evelyn, sister of Gordon and Joel, at the Jewish General Hospital, on Friday, August 13; granddaughter of Mrs. L. Goldman, of New York; and of Mrs. B. Bell, St. Urbain Street.

Born, to Mr. and Mrs. Sonder Deutsch (nee Eileen Coralie Edelshain, formerly of London, England), Willowdale Avenue, a son, Meier-Hillel, at the Jewish General Hospital, on Saturday, August 14; grandson of Mr. and Mrs. Leon Edelshain, of Huve, Sussex, England. Godparents are Mr. and Mrs. Hyman Cohen, Barclay Avenue; and Mr. and Mrs. Saul Josephson, de Vimy Avenue. Joseph-Joel Deutsch, Victoria Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. David Appotive (nee Edith Feldbloom), of Ottawa, Ont., a daughter, Sharon, sister of Gloria, at the Ottawa Civic Hospital, on August 15; granddaughter of Mr. and Mrs. M. Feldbloom, St. Urbain Street; and Mr. and Mrs. A. Appotive, of Ottawa, Ont.; great-granddaughter of Mrs. G. Muchnick, St. Urbain Street.

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DAY AND EVENING SERVICE

Cards Of Thanks

STONE (Stein): Mrs. Julius Stone and son, Henry, 4132 St. Lawrence Boulevard, wish to express their heartfelt thanks and appreciation to their brother-in-law and sister-in-law, Mr. and Mrs. R. Stone, relatives and friends for their kindness shown to them during their recent sad bereavement in the loss of a dearly beloved husband and father, Julius Stone, who passed away on August 9.

DEATHS

Mrs. Mollie Bessie Hendelman Schecter, aged seventy-five, formerly of Lachine, died on Saturday, August 14. She is survived by her husband, Israel Schecter; five sons, Jack, Louis, Joseph, Arthur, Bayar; one daughter, Mrs. Henry Strauss (Becky); and nine grandchildren, Myra Schecter, Victor and Baila Schecter, Harold and Lynn Strauss, Jay and Judy Schecter, Marvin and Stephen Schecter. Rabbi S. H. Herschorn officiated at the service. Burial was in Chevra Mishnayas cemetery. Shiva was at the home, 4865 Queen Mary Road. Mrs. Schecter came to Canada from Russia forty-two years ago, settled in Lachine for twenty-seven years, and then moved to Montreal.

Mrs. Polly Gertler Silverman, aged forty-eight, died on Sunday, August 15. She is survived by her husband, Morris Silverman; one daughter, Sylvia; four brothers, Max, Hyman, Joseph Gertler, Frank Gertler, of Saskatoon, Sask.; and two sisters, Mrs. G. Shapsay (Goldie), Mrs. J. Bercovitch (Jenny). Funeral took place Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Avrah Sholim cemetery in Cartierville. Shiva was at the home, 4918 Grosvenor Avenue.

Benjamin Hoffer, aged fifty-seven, died at his home, 5145 Cote St. Luc Road, on August 14. He is survived by his wife, Mrs. Ida Berger Hoffer; two sons, Frank and Harvey; three brothers, Isadore, Fred, of New York; Dr. Sydney Neiderhoffer, of Long Branch, N. J., and three sisters, Mrs. B. Cohen (Ray); Mrs. S. Auerback (Sophie); and Mrs. S. Nuss (Beckie), of Timmins, Ont. Funeral took place from Paperman's, Rabbi Charles Bender officiating. Burial was in Adath Israel cemetery. Shiva was at the home. Mr. Hoffer was a member of the Y. M. H. A., Bnai Brith, Mount Royal Lodge, and was a Zionist. His name is inscribed in the Golden Book of the Jewish National Fund.

Benjamin Diamond died on Friday, August 13, at his home, 5283 Jeanne Mance Street. He is survived by his wife, Mrs. Molly Peltz Diamond; two daughters, Mrs. J. Goldstein (Alice); Mrs. B. Wiltzer (Jennie); one son, Myer, of Winnipeg, Man.; seven grandchildren; one sister, Mrs. Esther Shulman; and one brother, Joseph. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Hebrew Sick Benefit Association cemetery. Shiva was at the home.

Morris Saltzman, aged thirty-nine, died on Friday, August 20. He is survived by his wife, Mrs. Tillie Bloomberg Saltzman; one son, Stanley; his father, Solomon Saltzman; three brothers, Louis and Saul; Harry Saltzman, of Sydney, Australia; and one sister, Mrs. J. Beltuc (Minnie). Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Chevra Kadisha cemetery. Shiva was at the home, 780 de l'Epee Avenue.

Hyman Kaps died on Friday, August 20. He is survived by his wife, Mrs. Martha Lipson Kaps; one son, Solly Kaps, and one daughter, Regina Kaps. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, and Rabbi M. Mandelcorn officiating. Burial was in Dominion Hebrew Sick Benefit Association cemetery. Shiva was at the home, 5886 Waverley Street.

Solomon Zadanosky died on August 19. He is survived by his wife, Mrs. Beckie Zadanofsky; one son, Harry; and two daughters, Evelyn and Sadie Zadanofsky. Funeral took place from his home, 6667 Marquette Street, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Tfereth Jerusalem cemetery, in Cartierville. Shiva was at the home.

Max Margolese died on Friday, August 20. He is survived by two daughters, Mrs. H. Wiener (Fanny); Mrs. S. Brookman (Sophie); two sons, Samuel and Harry; and nine grandchildren, Gerald, Sema, Rhoda, Sandra, and Daniel Wiener; Sandra and David Brookman, Melvin and Frances Margolese. Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Ahavath Sholom cemetery. Shiva was at the home of a daughter, Mrs. H. Weiner, 5156 Esplanade Avenue.

Mrs. Gustave Fischel, aged seventy-nine, died in Miami Beach, Florida, on August 19. She is survived by five sons, Rudolph, of Montreal; Norman, of Miami; Leon, of Montreal; Victor, of New York; and Harold, of New Orleans, Louisiana; four grandchildren, Mrs. Herbert Myers, and Carol and Gordon Fischel, of Montreal; and Gloria Fischel, of New York; and two great-grandchildren, Edythe Diane and Harold Myers, of Montreal. Funeral services were held in Montreal on August 23, Dr. Harry J. Stern, Rabbi, officiating, and burial was in Temple Emanu-El cemetery. Mrs. Fischel, the former Sarah Green, was born in Saint John, N.B., and came to Montreal in 1891, when she was married to Gustave Fischel, with whom she was an active partner in business. Mr. Fischel died in 1921. Mrs. Fischel was for many years president of the Sisterhood of Temple Emanu-El, and was honorary President at the time of her death. One of her chief early interests was the Ladies' Hebrew Benevolent Society, which later became a unit of the Federation of Jewish Philanthropies. In 1926 she attended a meeting of the World Union for Jewish Progressive Judaism, in London, England. She had been a resident of Miami Beach for the past year.

SWISS PAPER

(Continued from Page One)

eral. It stated that the explosion had been caused by a "ground mine placed there by a person unknown." This series of incidents, the reports said, laid the groundwork for an outburst of Arab anger and vengeance that kept the city for nearly three days in a state of terror.

Howling throngs of Arabs invaded the Jewish quarter and attacked every visible European with knives and stones. "The exact number of victims will never be known to the world," the report states.

"Diplomatic and informed sources came to agree," it states, "that the number of dead and heavily wounded during the week of July 18 to July 25 was under no circumstances below, but probably more than, 250."

During the disturbances the Government kept a strict blackout in Cairo despite its knowledge that the last two alleged bomb attacks had been fakes. This, the report emphasized, provided the mobs with easy cover. It was only on Thursday, when the blackout had been lifted, that order began to return, largely at the insistence of the consuls of the United States, Britain, France and Greece, all of whose nationals had been endangered by mobs.

Throughout the disturbances Egyptian censorship is said to have been so strict that not even official death notices could be published. Word of the killing of Henri Gaillard, a Frenchman in Egypt as trainer for the Egyptian Olympic team, leaked into a French paper because the Egyptian censor mistook it for a sports item. However, despite vigorous protests of the French consul, no notice of the funeral ceremonies was permitted to be published.

MUST GET

(Continued from Page One)

ing trades and manufacturing a variety of goods for their won use.

While in the Army, Mr. Haber received a tip from Baron Kurt von Behr leading to discovery of the papers of Dr. Alfred Rosenberg, the Nazi racial philosopher. After cessation of hostilities, he served for a time in the American Military Government organization.

Outlook For These Is Desperate

Two international centers for "unaccompanied children," DP war orphans and children whose parents are missing, emphasize the desperate outlook for one group of children who were victims of Nazi abuses.

The centers are Aglasterhausen, near Heidelberg, and the International Children's Center of Prien, near Munich, in Germany. The children include boys and girls who were under 16 at the war's end and now are too old to qualify for immigration to the United States.

To qualify for admission to the United States these children must be under 16 and have been in the American zone of Germany on Dec. 22, 1945.

The 874 children represent the Protestant, Catholic and Jewish faiths, and Polish, Estonian, Latvian, Lithuanian, Hungarian and Czechoslovak nationalities. [illegible] had looked with hope to [illegible] States, for most of the "processing for immigration to the states was completed before the new DP legislation dashed their hopes.

As Mary Jo Matthews, child care officer for Aglasterhausen, said:

"These adolescents are the real victims of the war because they have not only lost their mothers and fathers but they have also lost their way of life. Any legislation surely should reflect some understanding of this. There is nothing constructive for them to do in Germany. And they haven't had a chance to grow up because they have been starved emotionally."

The Prien center, the IRO's biggest child center in Germany, cares for 300 children. Thirty are aged 16 to 18. They are a handsome eager-looking group, reflecting physically the special care that IRO has been able to give.

In the processing to come they will undergo three basic tests: proof of birth and residence in the American zone since Dec. 22, 1945; physical tests, including chest X-rays as a check on tuberculosis, and a counter-intelligence test for all over 15.

Meantime, they will probably put down roots once more -"just for a few months until our papers get straightened out," they say. Living in the seven hotels in this former resort town, they will go to German movies occasionally, ignoring the German population, which takes few pains to conceal its dislike of the children.

Spanish & Portuguese Synagogue

Notice regarding Seats for The High Holy Days

High Holy Day Services will be conducted in our New Beautiful Building by our Cantor, Rabbi Solomon Kastner, assisted by our choir.

All Sermons will be preached by our Rabbi, Dr. Solomon Frank, M.A., Ph.D.

The sale of Seats will commence September 7th. Please make your arrangements early so as not to be disappointed.

The Seating Committee will be in attendance at the building Tuesdays and Thursdays from 7.30 to 9.30 p.m. and Sundays from 10 a.m. to 12.30 p.m.

Seats are available to members only. Membership forms and information may be obtained at our office or by calling EXdale 3695.

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28 x 72 / 34 x 60	7.70	42 x 72 / 46 x 72	12.65	56 x 72 / 64 x 60	15.40
36 x 60 / 38 x 56	8.25	46 x 72 / 50 x 60	12.95	72 x 60 / 80 x 72	16.50
34 x 72 / 42 x 60	10.45	50 x 72 / 52 x 84	13.75	72 x 72 / 82 x 84	19.80
37 x 72 / 40 x 72	10.95	52 x 72 / 54 x 76	14.30	84 x 72 / 88 x 76	21.95

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Social Notes — Toronto

Mr. and Mrs. Saul Salutin, 490 Montrose Avenue, are spending several days in New York to be present at the Rosenthal-Berkman wedding.

Mrs. Irvine P. Dickler, 81 Braemar Avenue, has returned after spending the summer at Jackson's Point.

Mr. and Mrs. Robert Greenberg, of Los Angeles, Calif. (formerly of Toronto), are visiting their son-in-law and daughter, Mr. and Mrs. Mervyn Goldstone, Gloucester Grove, for several weeks.

Mesdames J. Allen, Westover Hill Road; B. Bregman, Bathurst Street; A. Sternberg, Donecrest Road; S. Sternberg, Glenholme Avenue; and H. J. Manheim, Bathurst Street, were the guests of Mrs. I. Granatstein at her cottage at Lake Vernon, Muskoka, for several days.

Mr. and Mrs. Henry Bernstein, 72 Westholme Avenue, have as their guest, the former's brother, Max Bernstein, of Dover, N. J., for several weeks.

Mrs. M. Greenglass, 36 Hillcrest Drive, spent several weeks at Castle Des Monts, in Ste. Agathe.

Mr. and Mrs. Morris Snyder, of Greenville, Tenn., are spending several days with their nephew and niece, Mr. and Mrs. Arthur Sussman, 200 Northcliffe Boulevard.

Mr. and Mrs. H. W. Sprachman and sons, Lawrence and Alvin, 185 Westmount Avenue, have returned from North Bay, where they spent several days.

Mr. and Mrs. J. Lerner, 31 Rusholme Road, spent several weeks in Tent City.

Louis Adelman, of Windsor, visited his son-in-law and daughter, Mr. and Mrs. Morris Aarons, Forest Ridge Drive, and is spending several days in the Laurentians, after which he will leave for Los Angeles, Calif., where he will be joined by Mrs. Adelman. They will be present at the wedding of their son, Frank Adelman, to Miss Rodell Ratner, daughter of Mr. and Mrs. Charles Ratner, on September 12, in Los Angeles.

Mr. and Mrs. Joseph B. Donnenfield, Glen Road, are spending the summer at Crystal Beach.

Mr. and Mrs. Manning Otis and son, Leslie, have taken up residence at 11 Rosebury Road.

Mr. and Mrs. Samuel Swartz and daughter, Miss Aileen Swartz, 270 Garden Avenue, spent several weeks in Boston, Mass., and New York.

Mr. and Mrs. John Adaskin and daughters, Tamar and Susan, 60 Lyndhurst Avenue, have returned from Lake Vernon, where they visited latter's parents, Mr. and Mrs. I. M. Granatstein, at their summer home, "Birchwoods".

Mr. and Mrs. N. Adel, 18 Flanders Road, spent several days in Muskoka with their son-in-law and daughter, Mr. and Mrs. Sidney Banks.

Mr. and Mrs. M. Silverman, 64 Raglan Avenue, have returned from a motor trip to Brooklyn, N. Y., and Montreal, Que.

Mr. and Mrs. Benjamin Daniels and children, Marlene and Nelson, Claxton Boulevard, spent several weeks at New Arcadia House, in Port Carling, Muskoka.

Mr. and Mrs. S. Dubiner, 344 Walmer Road, are in Europe for several weeks. They visited Paris, France, where they were the guests of Dr. A. Hadani; and Ireland, and are now in England as the guests of Major S. Weiser.

Mr. and Mrs. H. Tenenbaum, formerly of 562 College Street, have moved to their new home, 3 Moir Avenue.

Mr. and Mrs. Al. Schwartz and children, Donald and Fern, Rushton Road, have returned after spending several weeks at Sparrow Lake.

Mrs. Bernard Schrager, Glenholme Avenue, is spending several days in Muskoka.

Mrs. Morris Shuman and son, Ely, of Brooklyn, N. Y., are spending several weeks with Mr. and Mrs. Samuel Silverberg, and daughters Marlene, and Joyce, 127 Rusholme Road.

Mrs. Abraham Chelefsky, and daughter, Lauraine, of Ottawa, will spend several days with Mr. and Mrs. Abner Bergson, Winona Drive.

Mrs. Ben. Zale, 88 Ridge Hill Drive, is spending the summer at Jackson's Point.

Mrs. I. B. Levin and children, Joseph and Sherry Anne, of Burlington, Vermont, are spending several weeks with the former's parents, Mr. and Mrs. David Levmore, Braemore Gardens.

Mr. and Mrs. Morris Miller and niece, Miss Maxine Green, of Cleveland, Ohio, are spending several days visiting the latter's brother-in-law and sister, Mr. and Mrs. P. Berenbaum, Bathurst Street.

Mrs. Rebecca Wolfson, of Brooklyn, N. Y., is spending several weeks with her son and daughter-in-law, Mr. and Mrs. Harry Wolfson, 46 Huron Street.

Mr. and Mrs. Leslie Drexler, 481 Palmerston Boulevard, motored to New York, to be present at the wedding of the latter's cousin, Miss Vivian Berkman, daughter of Mr. and Mrs. Sol. Berkman, of Long Island, to Harry Rosenthal.

Mrs. S. Bloom, York Ridge, is spending the summer at Bay Beach.

Out-of-town guests for the Gold-Zabrack wedding are: Mr. and Mrs. L. Gelfman and family, Mr. and Mrs. J. Abramovitz, Mr. and Mrs. R. Kwait and son, Leon Kwait; Mr. and Mrs. N. Kwait, Mr. and Mrs. Louis Kwait, all of Cleveland, Ohio; Mr. and Mrs. Sol. Nish, and Mr. and Mrs. W. Label, of Montreal, Que.; Mr. and Mrs. Milton Snarch, of Kingston; and Misses Bertha and Ethel Hurwitz, of New York.

Mr. and Mrs. Irving Glatt, 648 College Street, had as their guest the latter's cousin, Miss Bertha Friedman, of 4612 Hutchison Street, Montreal, who also spent several days in Muskoka previous to her stay in Toronto.

Mr. and Mrs. R. Winick, 306 Crawford Street, were in New York, the guests of her brother-in-law and sister, Mr. and Mrs. S. Gross. Mrs. Gross returned with them and is spending several weeks as their guest.

Misses Faye Greenspan, 189 Markham Street; Ruth Weinstock, 505 Euclid Avenue; and Molly Weinstock, 304 Robert Street, have returned after spending several weeks at the Chalet, in Ste. Agathe, Que.

Mr. and Mrs. Harry Bender, 17 Borden Street, have their son-in-law and daughter, Mr. and Mrs. Sidney Pascal, of Miami, Florida, with them for several months.

Mr. and Mrs. Morris Rosen, 153 Beatrice Street, are celebrating their twenty-fifth anniversary by spending several days in Detroit, Mich., and will visit the former's brother-in-law and sister, Mr. and Mrs. J. Soberman.

Mr. and Mrs. Harry Bender, 17 Borden Street, were hosts at a dinner in honour of Mrs. Rebecca Wolfson and Mrs. Morris Shuman, of Brooklyn, N.Y., others present being: Mr. and Mrs. S. Pascal, of Miami, Florida; and Mr. and Mrs. H. Wolfson, Mrs. Samuel Silverberg, Mrs. Jacob Sugar, and Mr. and Mrs. Leo Wolfson.

Mr. and Mrs. Henry Weissburst, 155 Glen Cedar Road, entertained at bar-mitzvah party for their son Lloyd, who was called to the Reading of the Law on Saturday, August 21, at Beth Sholem Synagogue, Eglinton Avenue. A dinner and reception was also given in the Synagogue; Mrs. Weissburst received wearing a black gown, with a corsage of red roses. The table was decorated with blue and white candles and mixed flowers. There were one hundred and twenty guests present, among them Mr. and Mrs. Harry Civin, Mr. and Mrs. Abraham Civin, Mr. and Mrs. A. Stern, Mrs. S. Cappel, Mr. and Mrs. Morris Shlesnick and son, Barrie, of Buffalo, N. Y.; Mr. and Mrs. H. Matlow, Mr. and Mrs. H. Wolynets and son, Leo; Mr. and Mrs. I. Matlow and family; Mr. and Mrs. S. Donner and son, Roy; Mr. and Mrs. Jacob Matlow, Mr. and Mrs. Joseph Matlow and son, Tevie; Mr. and Mrs. S. Halpern, Mr. and Mrs. S. Musberg and daughter, Mona, of Kitcheher; Mr. and Mrs. David Matlow and daughter, Shirley, of Preston; Mr. and Mrs. Leo Matlow, of Galt; Mr. and Mrs. Joseph Posa, of Brantford; and Mr. and Mrs. Samuel Wald, of Palmerston. Mrs. Weissburst's brother, Archibald Matlow, 48 Strathearn Road, was present prior to a trip to Palestine where he will spend several weeks.

Stopping at Georgian Bay Lodge, in Penetang, were: Dr. and Mrs. H. H. Hyland and family, Mr. and Mrs. J. E. Wilson and family, Mr. and Mrs. S. E. Dack, Mr. and Mrs. H. G. Goodman, Mr. and Mrs. J. Cowan, Mr. and Mrs. C. Henderson, Mr. and Mrs. A. Sprachman, Mr. and Mrs. H. Buchstein, Mr. and Mrs. W. A. Campbell, F. M. Catsman, Dr. J. Gollom, A. Gollom, Allan Pearlstein, Don Sisley, and Mr. and Mrs. C. Hillmer.

(Resort Advertisements on Pages Four and Five)

MARRIAGES

BORKOWITZ-HERBERT

The marriage of June, daughter of Mr. and Mrs. Isaac Herbert, 3 Peveril Hill Road North, to Irving Borkowitz, son of Mrs. Belle Borkowitz, 430 Markham Street, and the late Morris Borkowitz, took place on August 22, at half-past five o'clock, Rabbi David Monson officiating, assisted by Rabbi A. Price. The bride was given in marriage by her parents. Her white marquisette gown had a low bertha collar, leg-of-mutton sleeves, with tight bodice, and full skirt, caught up at the bottom with bows of white ribbon and satin. Her heart-shaped bonnet was draped with matching tulle which extended to a long train, and she carried a white prayer book with white orchids and cascades of white carnations. Mrs. Louis Levine, sister of the groom, was matron of honour, gowned in mauve taffeta, with a matching bonnet ornamented with yellow gladioli, and carried a cascade of yellow gladioli. The bridesmaids were: Misses Ida Zubrack and Simmy Smith, gowned in taffeta of yellow; Dora Bragman, in peach colour; and Joy Longert, in apple-green brocade. Their headdresses were of Picardy gladioli, and they carried matching cascades. Maxine Herbert was flower girl, wearing a powder-blue printed taffeta frock, with long sleeves, full skirt, and pinafore bodice, and carried a basket of rose petals. Sol. Borkowitz, brother of the groom, was best man and Herbert Gold, Michael Gold, Sydney Mannis, and Leo Orzy were ushers. Robert Rose was ring-bearer, in a light navy jacket and white flannel trousers. The synagogue was decorated with white cord, standards of white gladioli, and ferns and palms. Mrs. Herbert, mother of the bride, received in a royal-blue lace gown, with matching bolero, gold accessories, and a corsage of Talisman roses; Mrs. Borkowitz, mother of the groom, wearing a powder-blue sheer patterned gown, with a corsage of pink roses. The bride and groom left to spend several days in Ste. Agathe, Que., and to take the Richelieu cruise, the former wearing a British-tan suit, with ballerina skirt, gold accessories, and a corsage of white orchids. The bride and groom will reside at 3 Peveril Hill Road North. Out-of-town guests were: Mr. and Mrs. L. Salle, Mr. and Mrs. J. Loomis, and Mr. and Mrs. B. Hellin, all of Detroit, Mich.; Mr. and Mrs. H. Karn, of London, Ont.; Mr. and Mrs. H. Dack and Mrs. H. Adler, of Hamilton; Henry and Archibald Spegel, Philip Spegel, and Mr. and Mrs. L. Spegel, all of Guelph; H. Rosen, of Belleville; S. Elsen, of Acton; and Mr. and Mrs. M. Tepper, of New York.

BRONFELD-OKUN

Dr. and Mrs. Charles Okun, Ava Road, announce the marriage of their daughter, Evelyne Phyllis, to Martin O. Bronfeld, only son of Mrs. Goldie Bronfeld, of Hollywood, Calif., and the late Dr. Nathan Bronfeld, which took place on August 5, at Temple Bnai Israel, at Pasadena, Calif. The bride is a graduate of Trinity College of Music, London, England, in dramatics; and of the University of Southern California where she received her B.A. degree. Mr. Bronfeld is a graduate of the faculty of pharmacy and chemistry of the University of Southern California. They will reside in Hollywood, Calif.

COHEN-DIAMOND

The marriage of Marcia Jean, daughter of Mr. and Mrs. Joseph J. Diamond, Vancouver, B.C., to Harry Cohen, son of Mr. and Mrs. Samuel Cohen, 85 Beatrice Street, Toronto, took place at the bride's home, Rabbi C. Ginsburg officiating. The bride was given in marriage by her father. Her period gown of pearl-grey taffeta had a portrait neckline, long sleeves, and a skirt caught up into a bustle at the back, and she carried a taffeta muff, covered with tiny pink rosebuds. her Victorian bonnet being trimmed with the same flowers. Miss Diane Woolfe, her cousin's attendant, wore a similar gown, of fuchsia-coloured taffeta, with a halo of fuchsia flowers in her hair, and carried a Victorian nosegay shading from pink to fuchsia. Allan Diamond was best man and ushers were: Harry Woolfe and Joseph Marks. Mrs. Diamond, mother of the bride, received, wearing aquamarine-blue crepe and lace, with a purple orchid. The bride and groom left for a wedding trip through the United States to Toronto, the former travelling in a yellow dressmaker suit, with brown accessories.

ENGAGEMENTS

Colonel and Mrs. David A. Croll, Eglinton Avenue, announce the engagement of their daughter, Eunice, to David M. Mouckley, son of Mr. and Mrs. N. Mouckley, 1595 Bathurst Street, the marriage to take place on September 22.

Mr. and Mrs. Meyer Solomon, 365 Montrose Avenue, announce the engagement of their youngest daughter, Frances, to William, Edelstein, son of Mr. and Mrs. Robert Edelstein, of Ottawa, Ont., the marriage to take place in the spring.

Mr. and Mrs. Saul Wonlf, 270 Eglinton Avenue West, announce the engagement of their daughter, Betty Zelda, to Murray I. Sherr, of Washington, D.C., son of Mr. and Mrs. S. Sherr, 193 Markham Street, the marriage to take place on October 17, at Holy Blossom Temple.

APPROACHING MARRIAGES

Mr. and Mrs. Samuel Godfrey, 62 Russell Hill Road, announce the approaching marriage of their daughter, Judith, to Irving Green, son of Mr. and Mrs. S. Green, Waverley Street, Montreal, Quebec, the marriage to take place on September 14, at the home of the bride.

Mr. and Mrs. Irwin Morris Gilbert, 226 Willard Avenue, announce the approaching marriage of their daughter, Helen Ruth, to Jack Hurwitz, son of Mr. and Mrs. Max Hurwitz, 19 Weybourne Crescent, the marriage to take place at Goel Tzedec Synagogue, on September 16.

Toronto Classified

TWO QUIET out-of-town girls desire two or three unfurnished rooms. Phone between 6.30 and 8 o'clock, Ot. 0235.

LECTURER at University of Toronto requires small apartment or flat, preferably near University. Call Dr. E. Fackenheim—Ra. 7075.

BUSINESS WOMEN and student require three roomed unfurnished apartment or flat, central, by August 28. Phone Ki. 4679 8-5; Mayfair 6841 after 6.30 p.m.

YOUNG MAN, business executive, interested in furnished or unfurnished, two or three-roomed apartment. Might buy furniture. Will pay rent in advance. Apply Box 310, Canadian Jewish Review, 21 Dundas Square, Toronto 1, Ontario.

ORGANIZED SOCIAL CLUB is open for membership of divorced, widowed, and single men and women. Ages 35-45; for information write Box 340, Canadian Jewish Review, 21 Dundas Square, Toronto 1, Ont.

ACCOMMODATION for University girls with board and room. Box 109, Canadian Jewish Review, 21 Dundas Square, Toronto 1, Ont.

YOUNG BUSINESS couple urgently need two-three-roomed apartment or self-contained flat. Call Dorothy—Mi. 1465 or Ju. 3269 evenings; Ad. 0573 during the day.

A DOUBLE BEDROOM with beds and private bathroom in beautiful home, suit two gentleman. Phone Lo. 7583.

FURNISHED ROOM for rent, business girl preferred. Apply 43b Crawford Street.

FOR RENT: Attractive furnished room in modern duplex with breakfast privileges. Suit business person. Atlas-St. Clair district. Phone ME. 6550.

TEACHER and family of adults urgently need flat, apartment, or house of any size. Phone LL. 0441.

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BRIGHT furnished room in respectable home. Suitable for young student or business gentleman. Palmerston Boulevard, near College Street. Phone RA. 8805.

EXCHANGE three-and-a-half-roomed front ground floor apartment on Bathurst Street near Eglinton for five or six-roomed duplex or small house. P.O. Box 177, Adelaide Street Station, Toronto, Ont.

UNVEILINGS

The unveiling of a monument to the late Mrs. Dorothy Mayoff will take place on Sunday, September 5, at 12.30 at the Roselawn cemetery. All friends are invited to attend.

The unveiling of a memorial tablet to Jay I. English will be held Sunday, September 6, at 11 a.m., at Goel Tzedec Cemetery, Dawes Road. No cards.

IN MEMORIAM

In loving memory of a dearly beloved husband and father, Bernard Enunbevsky, who passed away August 25, 1946. Everlastingly remembered by his sorrowing wife, Sophia, and children, Clara, Jennie, Hymie, Bessie, and Maurice.

In loving memory of our dear mother and grandmother, Rebecca Paskowitz, who passed away on August 13, 1947, (27th day of Av). Sadly remembered by her sorrowing children, John, Frank, Fannie, Mary, Charlie, Hilda, and Murray, and grandchildren.

In loving memory of a dearly beloved husband and father, Mitrray Wineberg, who passed away August 14, 1946. Ever remembered by his wife, Rose, and daughter, Marlene.

Nothing can ever take away
The love a heart holds dear,
Fond memories linger every day,
Remembrance keeps him near.

BIRTHS

Born, to Mr. and Mrs. Max Welderman (nee Shirley Waxman), 112 Chaplin Crescent, a son, Michael Jay, at the Toronto General Hospital, on August 5. Grandparents are: Mr. and Mrs. Otto Waxman, of Buffalo, N. Y.; Mr. and Mrs. Nathan Walderman, 880 Avenue Road; great-grandparents are: Mr. and Mrs. H. Bender, 5257 Waverley Street, Montreal, Quebec.

Born, to Mr. and Mrs. Robert Gollant (nee Annette (Dolly) Benson, of Huntsville, at Mount Sinai Hospital, on August 18, a son, Eric; grandson of Mr. and Mrs. William Benson, 240 Westmount Avenue; and of Mr. and Mrs. Jacob Golant, 277 Christie Street; great-grandson of Mr. and Mrs. Samuel Benson, 365 Euclid Avenue; and of Nathan Most, 114 Nassau Street.

Born, to Mr. and Mrs. Beryl Finger (nee Anne Kirstein, formerly of Australia), 67 Brunswick Avenue, at Mount Sinai Hospital, on August 8, a daughter, Geraldine; granddaughter of Mrs. Mottel Kirstein, 67 Brunswick Avenue.

Born, to Mr. and Mrs. Harold Myers (nee Betty Weiser), 25 Palmerston Gardens, at Mount Sinai Hospital, on July 26 a son, Michael Gerald; grandson of Mr. and Mrs. David Weiser, 291 Ossington Avenue; and of Mr. and Mrs. Albert Myers, 118 Christie Street.

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If you can board one of the war orphans, please call

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A PROGRESSIVE NURSERY, KINDERGARTEN AND GRADE SCHOOL. Applications are now being received for the 1948-49 session which begins Tuesday, September 7. Nursery: Ages 2½ to 4½. Kindergarten: Age 5. Grades: 1 to 7. Principal: Miss M. Hines, 250 Avenue Road (above St. Clair); Nursery Head: Mrs. Helen Lamb, KI. 0795.

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THE GERMANS AND THE ARAB PRINCESS

(Continued from Page Three)

Eager to accord her special favours, the Germans would from time to time give her a sack of sugar flour or potatoes — and she would have them smuggled kilo by kilo, lump by lump, into the ghetto. She would raid the hospital medicine chests, stealing drugs, bandages, bottled vitamins—the demand was insatiable, the supply dependent on her.

Hanna lived in constant dread. Her knowledge of Arabic was scanty — what if the Germans became suspicious and brought her before a linguist? What if they carried out their intention of having her meet the Mufti? And what, oh what, if they once searched the cellar of her house? The strain of acting, day in and day out, where a single false word would spell death, and the fears and dangers, all tore at her each night. But the play had to go on and she buried her maddening fears under a face impassive and demure.

It was in the second year of the Princess' creation that Hanna went through the bath of fire and became strong and flexible as steel. Nothing that happened after touched her very much; she had tested the strength of her role and the strength of Hanna. . . .

It was on a day in July when she had finished her work and entered the room of the physician on duty, a white-haired Prussian of the old school, who was reading the Bible in Hebrew. "By the way, Princess," he said, "do you know any Hebrew?" Hanna went white but answered calmly: "Why, yes, in fact I do . . . there are many Jews in Samarin and we played together as children." "I thought so," said the German, "I'm having some difficulty with this passage and perhaps your Hebrew will help me out?" And he began reading a passage from Genesis. Hanna closed her eyes . . . slowly the room changed into her old classroom in Zikhron Yaacov . . . it was hot and the teacher was reading the beginning of the passage aloud . . . now he stopped and she was well prepared and the words came to her easily and triumphantly and she went on to finish the whole passage . . .

A grunt startled her out of her dream. The German was staring at her, staring hard as if to look through her. "Why, Princess . . . ?" he said, and no more.

The room reeled . . . reeled . . . steadied itself. Hanna stood erect; she had given herself away, the game was over. For once she was able to look straight into a man's face: "Yes, doctor, we do have some knowledge of the Bible." There was a long pause; then, still gazing at her, the old man shook his head: "My compliments, Princess, it really surpasses belief. You are an extraordinary woman. . . ."

When Hanna came home that night, her composure was gone. Panic shook her and her fingers trembled while she packed her belongings. She had no idea where she was going . . . she had to leave her little girl . . . leave her —and then the tears came, the first in years. She was looking for her scarf, the one she had worn ages ago, two years ago, when calling upon the man with the inks and pens. There was a knock at her back door—so this was the end. She dried her tears and went to open the door. "We need bandages," whispered the man outside, "and disinfectants . . . there is nothing left . . . why don't you let me in?" "It's all finished," she said, "no more bandages, no more disinfectants, no more Arab Princess. . . . I—I knew the Bible too well . . . I am leaving."

"What happened?"

She told him and for a moment the ghetto messenger was silent. Then he laid his hands upon her shoulders and, stressing every word, said:

"Hanna, listen to me. You and I, and the others that are left, . . . have long ago mortgaged our lives. We may still outlive our creditors —if we pay the interest in courage, boldness and defiance. If we don't, if we lose that spirit, we are lost altogether. You fought well, but mark my words, Hanna, if you run off you are as good as dead. They will find you as they find everyone. So you will stay. You will go to the hospital as usual, you are still the Arab Princess, do you hear me, you are the Arab Princess . . . tomorrow night I'll come to fetch the bandages, we can't do without them—there are other lives dependent on you . . . Lives, Hanna! And now take something to go to sleep. Goodnight, Princess!"

So she stayed on. The white haired professor was as polite as ever. If he guessed, if he knew.—Hanna still wonders.

This story is from the Jewish Monthly.

Toronto Meetings

● HAPOEL HAMIZRACHI Bruis Chapter gave a tea at Pontypool and donated proceeds to Palestine. Ticket conveners were: Mesdames J. Labetsky, S. Zoberman, S. Applebaum, P. Zoberman, assisted by Mesdames M. Zoberman, B. Goldenberg, J. Hamer, Mrs. L. Rosenfield presided.

● A tea in the country home of Mrs. J. Weinstock, at Elderwood, Bakersville, Belle Ewart, aided Hapoel Hamizrachi settlements of Israel. Those assisting were: Mesdames A. Kelman, S. Abella, H. Botnick, S. H. Feldman, A. Signer, S. H. Goodman, E. Horenfeld, C. Weinberg.

● ZIONIST ORGANIZATION: Louis Lipsky will be one of the principal speakers at the 18th annual Regional Conference of the Central Division, Zionist Organization of Canada, to be held in Toronto on September 25 and 26, at the King Edward Hotel. Major Reuven Dafni, a member of the Israeli consulate in the United States, will address the luncheon meeting on Sunday. Major Dafni, a member of the defence army of Israel, who was with the British Intelligence forces during World War II, being decorated for bravery, will be on his first visit to Canada. Chairman of the conference planning committee is R. H. Soren; Rabbi Reuben R. Slonim, vice-chairman; M. Goldstone, in charge of arrangements; S. Breslin, reception; J. D. Pearlstein, publicity; Dr. W. W. Breslin, program. Resolutions for the conference should be forwarded to W. Rosenthal, 665 London Street, Windsor.

DEATHS

Jack M. Shain died at his home, 219 Richview Avenue, on August 23. He is survived by his wife, Mrs. Rose Scholes Shain; and children, Merle and Linda; one brother, William, of Oakland, Calif.; and three sisters, Mrs. Samuel Stransman (Esther); Mrs. Max Stern (Tillie), of Rochester, N.Y.; and Mrs. Florence Warner, of Chicago, Ill. He was a member of Holy Blossom Temple, Palestine Lodge, Bnai Brith, and Herzl Zion. Funeral was held in the chapel of the Holy Blossom Temple. Rabbi Abraham L. Feinberg officiating. Burial was at Holy Blossom Memorial Park. Shiva was at the home, 219 Richview Avenue.

CHANGES IN THE JEWISH SCHOOL

(Continued from Page Eight)

their children to a Yiddish school because they have a feeling for Yiddish, or because grandma or grandpa want it so, or because they themselves attended Yiddish school and preserved a warm feeling for it, or because they seek an interpretation of Jewishness which is not officially tied up with religion, or because they find in the Yiddish school more modernism and freer expression than in the Talmud Torah, or because they tried a different type of school and were scorched, these parents are dissatisfied with the external poverty of the school which is usually located in a store or in other unsuitable quarters.

These and many pedagogic motives lead to a desire on the part of the schools for their own building so that the schools of the future should view themselves differently with at least two or three teachers with children coming from a wider neighborhood, in certain cases even brought by bus.

Just like other schools which deal with the old European heritage, the Yiddish school is confronted with the difficult problem of teachers, and the still more difficult problem of active workers. Most teachers in the Yiddish schools are already at work over twenty years. There are still those who began their pioneer work of Yiddish teaching at the very beginning of the Yiddish school movement. It is difficult to get replacements. In the provinces many schools were closed, and in many places new schools are not opening, because of the dearth of teachers. The reservoir of Eastern Europe is no longer available but aside from that, the child from a non-Yiddish speaking home must have a teacher who is familiar with his language and with his interests. For the time being, there is but a very small group of teachers who were born in this country and have received their Yiddish education here. It is so difficult to be a Yiddish teacher that in the main, teachers do not continue long at their posts. The salary of the teacher in the last few years has risen considerably but it is still a modest one, considering their many difficult tasks. Only a differentiation of functions can lead to a way out. The kindergarten and the younger classes must be in charge of younger, native born teachers. The older classes and the work among the grown ups will be carried on for the next ten or fifteen years by our more experienced teachers. In the meantime we must be able to educate replacements. We must also consider the addition of another reservoir from persons of orthodox leaning, of individuals who set out to explore new paths; something which happened before more than once, and which is reflected in part in the present generation of teachers in the Yiddish school.

More difficult and less clear is the road to the new active layman in the Yiddish school, who is a native of this country and has been taught to see and to feel the national survival value of Yiddish. In some schools there are already active workers for whom it is easier to speak English than Yiddish. For the time being they are the first swallows who have not yet brought the spring; but they show that it is possible to crystallise a new type of active workers for the Yiddish school. It may be that when they finally come into power, they will rebuild the Yiddish school and create that central school organisation which should be independent and which should have its concern only for the school.

The Yiddish school has long been suffering from inner difficulties in the essential of teaching Yiddish. These difficulties mount from year to year. When the Yiddish School began, it had not only parents who were immigrants but children who were immigrants as well. There are still teachers who recall the good old days, when it was possible to gather a group of children and read to them a story of Sholom Aleichem or Peretz. The Yiddish school arose on the basis of Yiddish as the mother tongue, at any rate, on the idea of the language of the Yiddish home. The growing attitude of disrespect to Yiddish has accelerated the process of linguistic assimilation. Most pupils of the Yiddish schools come from homes where the father and the mother speak English among themselves. But there are still noticeable remnants of a living Yiddish, and of children who have heard Yiddish before they came to school for them to be able quickly to learn to understand the teacher and the textbook. These children combine without too great difficulty with the small number of children who come from strictly Yiddish speaking homes.

A much more difficult situation arises in respect to the children who in their homes either heard no Yiddish or almost none. For such a child there is as yet no suitable set of textbooks constructed on the principles of a complete controlled and limited vocabulary. The new type of child also needs a new type of teacher and more time for study. In this sphere some achievements may be recorded during the last few years but these are only the first steps in the new direction. For us the kindergarten is no luxury but a necessity. We urgently need a type of school called the Foundation School which should embrace the first few years of school age. A Day School would surely be a way out. In these fields the Yiddish school in this country has begun to make experiments, and these will surely be followed up.

Inasmuch as the Yiddish school always stressed education rather than mere knowledge, the problem arose of what to do about the education in Jewishness of children who come from completely English speaking homes. We cannot postpone telling a Jewish story or explaining the meaning of the Jewish holidays until the child will thoroughly understand the teacher in Yiddish.

A hot debate has been going on whether the teacher may "profane" his lips with a story in English. There are teachers who believe that that is permanently prohibited. Others are prepared to compromise, and point out that during the first year we must resort to English, gradually making a transition to Yiddish. The middle course is apparently the most popular; though a more extreme opinion has recently been advanced that the Yiddish school must conduct its educational work in English without at the same time limiting its effort to teach as much Yiddish as possible. Here, too, we have apparently a situation similar to that of the Hebrew school, except that the Yiddish school was and is able to be much more Yiddish than the Hebrew school Hebraic.

These are beginnings of methodological and pedagogic changes which will rather help to deepen the more nationalistic ideology which emphasizes survival values that are opposed to surrendering even those positions which time has weakened. Because the weaker the position of Yiddish becomes, the further the social-communal and the individual-psychological motivations for the Yiddish school retreat and leave the field almost entirely to motives of national survival.

The system of motivation for the Yiddish school is undergoing a change. If earlier "the letter to grandma" played its role, and bringing children to their parents; if earlier there was the warm bond with the labor movement and in general with libertarianism, now there emerge more prominently in the foreground a new series of motives: Yiddish is a bridge between various Jewish groups throughout the world; as the language of our recent, concrete, clearly understood past; as the language of that East European kernel which though it perished, succeeded in causing all the modern movements to sprout from it, and from which the Jewish community in America basically stems; as a language of recent martyrs; as a language which has absorbed thirty generations of folk quality and become the vehicle of valuable, original Jewish creativity; as the language which bears upon itself the sheen of folk sanctity and has become a holy tongue, as it were, of a modern and peculiar character.

These changes in motivation are as yet hardly noticeable; but the emotion-charged language of the folk is heard with sufficient clarity so that we shall hear and record it as the partially new motivation for ourself and for others in urging the need of the Yiddish school in the post-destruction era.

This article is from Jewish Education.

MENTAL HEALTH

Mental illness, with its many types and gradations, is not something that can be pinpointed like diphtheria or a broken leg. In fact, mental health experts say, the behavior of the mentally ill is only an exaggeration of normal mental mechanisms. They differ from the rest of us only in degree, not in kind. The vast majority of mentally ill persons, the psychoneurotics, are victims of a series of emotional upsets and quite likely victims of faulty childhood training as well and need sympathetic understanding and competent clinical treatment to help them back to mental health.

ARTHRITIC ACHES

Arthritis is not one specific disease. The word is used to designate a particular group of the rheumatic diseases, a broad term covering those ailments marked by inflammation of the joints. The rheumatic diseases — over 200 varieties have been classified to date — include the conditions known as lumbago, sciatica, neuritis, muscular rheumatism, fibrositis, and so forth as well as arthritic conditions. The rheumatic diseases cannot be cured by any one single remedy. Each case requires expert diagnosis and scientific treatment if a cure is to be effected.

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Rabbi H. J. Stern, *Contributing Editor*
Lena A. Newman, *Advertising Manager* — Ida Illion, *Toronto Manager* — Susann F. Cohen, *Circulation Manager*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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Judaism: Handmaiden Of Democracy

By Dr. Milton R. Konvitz, Associate Professor, New York State School Of Industrial And Labor Relations At Cornell University, And Secretary Of The American Association For Jewish Education

Living in the middle of the 20th century, we face problems radically different from those faced by the prophets thousands of years ago, or by the great rabbis responsible for the Babylonian and Palestinian Talmuds. For example, freedom of speech must mean something sharply different to a people with a press than it did to a people who prohibited reproduction of their learned writing. Actually, this means only that the branches of democracy are different: the root is the same.

It is the same wherever and whenever people live together in a community, wherever and whenever people constitute a society. The problem of human freedom is always the same: though at one time, to achieve more of it, we must fight a civil war to abolish economic and physical slavery: at another time we must fight to abolish racial distinctions in immigration policy; at one time to achieve more of freedom, we must carry on a fight for woman's suffrage; at another time the fight is against the white primary and the poll tax; at one time the fight is for freedom to teach Torah in Jamnia; at another time the fight is for freedom to teach the theory of evolution in Tennessee.

The scenes change: the characters and the plot are pretty much the same. At bottom the democratic faith is a moral affirmation: men are not to be used merely as means to an end, as tools; each is an end in himself. His soul is from the source of all life. A man is born "trailing clouds of glory" behind him. No matter how lowly his origin, a man is here only by the grace of God. He owes his life to no one but God. He has an equal right to pursue happiness: life, liberty and the pursuit of happiness are his simply by virtue of the fact that he is a live human being. He has his place in the sun, and neither the place nor the sun were made by men.

Judaism is not merely a matter of beliefs and ceremonies. It is a way of life; and the economic aspect of human existence was not a matter of indifference to the Prophets and rabbis. The Bible was not considered a mere theological treatise; it was viewed as a document with the greatest social significance. In its teachings one could find the ways by which to enter into intimate relation with God and find joy and freedom in His service; also the ways by which to enter into proper social relations, so that the perfect social order, the kingdom of heaven, might be established on the Earth.

Today we might be tempted to say that one aim was religious while the other was social; but Judaism would reject the distinction. Judaism recognizes no profane virtues; all virtues are sacred; the social function is as religious as the religious function is social. "Rabbi Judah said in the name of Rab: 'A man is forbidden to eat anything until he had fed his beast'." Was this considered a religious law or a social law. The distinction would not have been comprehensible either to Rabbi Judah or Rab.

In Judaism all duties are divine commands. While several appear to be arbitrary, nearly all are expressed in laws which our conscience recognizes as obligatory on free will. Economics and ethics are the same; ethics and religion are the same. In a word, there was no distinction between the social conscience and the religious conscience. The study of the Torah was chiefly the study of social relations, individual and communal problems.

The Torah taught that "if two men claim thy help, and one is thy enemy, help thy enemy first." The same Torah taught that "he who gives food to a small child, must tell its mother." The same Torah taught that one must permit the poor to glean after the reapers, and that one must not take interest on a loan.

The Benefits Of Arab-Jewish Resettlements

By Elihu Ben-Horin, Of Jackson Heights, N.Y.

The following appeared as a letter to the New York Times:

Five years prior to the Arab-Jewish war in Palestine and before there was a question of hundreds of thousands of Arab refugees from Palestine, the writer of these lines advocated in his book, "The Middle East: Crossroads of History," and in articles in Harper's, and later in support of the Hoover Plan—an Arab-Jewish exchange of population as the soundest and the most constructive solution not only for the Palestine problem, but also for the problems of the Arabs, and specifically for Iraq's shortage in agricultural population.

It was this constructive and humanitarian character of the idea that has appealed to the mind of Herbert Hoover, the statesman and engineer, and prompted him in November, 1945, (once again, long before there were Arab refugees from Palestine) to propose the Hoover Plan for the settlement of both the Palestine and Iraq problems. In the words of Herbert Hoover:

"There is a possible plan of settling the Palestine question and providing ample Jewish refuge. It is at least worth serious investigation, for it offers a constructive humanitarian solution.

"In ancient times the irrigation of the Tigris and Euphrates Valleys supported probably ten million people in the kingdoms of Babylon and Nineveh. The deterioration and destruction of their irrigation works by the Mongol invasion centuries ago, and their neglect for ages, are responsible for the shrinkage of the population to about three and a half million people in modern Iraq. . . .

"My own suggestion is that Iraq might be financed to complete this great land development on the consideration that it be made the scene of resettlement of the Arabs from Palestine. This would clear Palestine completely for a large Jewish emigration and colonization. A suggestion of transfer of the Arab people of Palestine was made by the British Labor party in December, 1944, but no adequate plan was proposed as to where or how they were to go.

"There is room for many more Arabs in such a development in Iraq than the total of Arabs in Palestine. The soil is more fertile. They would be among their own race, which is Arab speaking and Mohammedan. The Arab population of Palestine would be the gainer from better lands in exchange for their present holdings. Iraq would be the gainer, for it badly needs agricultural population.

"Today millions of people are being moved from one land to another. If the lands were organized and homes provided, this particular movement could be made the model migration of history. It would be a solution by engineering instead of by conflict." . . .

The Arabs have preferred all along the ways of conflict and war to those of engineering and construction. For that, I submit, they can blame nobody but themselves. If there are today many thousands of homeless Arab refugees from Palestine, the responsibility is to be laid at the doors of the Arab leaders who started the war in Palestine.

It is only fair to state that neither the World Zionist Organization nor the Government of Israel has thus far officially endorsed the plan for exchange of population. Indeed, when upon the publication of the Hoover Plan the American Zionist Emergency Council was asked to comment on it, it was careful to state: ". . . We have always been willing to cooperate with the Arabs in solving the Palestine problem and in the general development of the Middle East. It was the Arabs who refused our offers. Whether their attitude will be different in the case of the Hoover Plan is not for us to say. Should they respond to the idea, we shall be happy to cooperate with the great Powers and the Arabs in bringing about the materialization of the Hoover Plan."

Essentially, the Zionist position has not changed since 1945. The exchange can come about only by consent of both sides. Should real patriotism take the place of warmongering and spiteful obstructionism with the Arab politicians, they would agree to an exchange of populations, which would greatly benefit the Arabs of Palestine, the Arab countries of the Middle East, as well as Israel and the Jews who now live in the Moslem countries.

If they remain adamant to the call of reason, no exchange of populations can take place. But the Arab refugees from Palestine who run away because of fear or the propaganda of their own leaders will remain, I fear, homeless and hungry for a long time to come.

WAS A FOUNDER

tion of America. He also had been a delegate to the American Jewish Conference. He was vice-president of the Flatbush Jewish Center and chairman of its education committee and also had been secretary of the Pension Fund for Hebrew Teachers.

Surviving are his widow, Millie; three daughters, Mrs. Penina Bemak, Mrs. Miriam Greenburg and Miss Hadassah Ish-Kishor, and a sister.

WON AWARDS

tice in the offices of architects in Chicago and Kansas City. Advancing from draftsman to architect, he came to New York in 1893, and five years later established his own offices.

He was a member of the Central Synagogue, Lexington Avenue and Fifty-fifth Street. His clubs were the City Athletic Club and the Metropolis Club.

His wife, Mrs. Ella Grossman Roth, died in 1943. Surviving are two sons, Julian and Richard Roth, partners in the firm, and two daughters, Mrs. Raymond D. Mindlin, of New York City, and Mrs. Herbert Lederer, of Cleveland.

EVERYBODY'S BUSINESS

by Don Graham

When we speak of men as being "successful" it is generally assumed that we are referring to large incomes and prominent positions. But, while these are *signs* of success, they are by no means its only yardsticks.

Actually, I believe any man is successful who uses his energies and talents to the best of his ability. His earnings may be modest. But if he tries to improve himself and his environment, if he is dependable, agreeable and helpful, if he cares for his family and their needs, he is truly important.

Show me a man with these qualities and I will be proud to claim his acquaintance.

The best objective, surely, is to strive for success in the broader sense of helping to make this a better world!

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